



BHAGAVAD GITA

CHAPTER 7

Jnanavijnana Yoga

(Knowledge and Wisdom)

30 Verses

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Summary - I



Bhagavad Gita

Prathama Shatkam

Madhyama Shatkam

Anthima Shatkam

Chapter 1 – 6

Chapter 7 - 12

Chapter 13 – 18

Purusha Prayathna :

- Use Freewill to attain goal.

Jeeva Svarupam :

- Chapter 2 – Verse 12 – 25
- I am not material body / mind complex.
- I am all pervading Sakshi Chaitanyam.

Karma Yoga Sadhana :

- Chapter 3
- Reduce Adharmic Activities.
- Increase Dharmic Activities.
- Dedicate actions to the Lord, Ishvara Arpana.
- Experience everything as Ishvara Prasada.

- Ishvara Kripa to Achieve our goals and Saranagathi.
- Continue effort and freewill.

Ishvara Svarupam :

- All pervading pure Chaitanyam.

Upasana Yoga :

- Meditate on Saguna Ishvara.
- Vishwa Rupa Dhyanam.

Chapter 11 :

- Universe = Body
- Sky = Head
- Sun / Moon = Eyes
- Atmosphere – Abdomen
- Earth - Feet

Chapter 7

Jnana Vigyana Yoga

30 Verses

Upakramah

Moksha Vichara

Nishkama Bhakti Vichara

Verse 1 – 3

Verse 13 – 19

Verse 27 – 30

Introduction

Spiritual Benefits

Ishvara Vichara

Sakama Bakti Vichara

Verse 4 – 12

Verse 20 – 26

Material Benefits



Class Notes



Verse 1 :

श्रीभगवानुवाच
 मत्यासक्तमनाः पार्थ
 योगं युञ्जन्मदाश्रयः ।
 असंशयं समग्रं मां
 यथा ज्ञास्यसि तच्छृणु ॥ ७-१ ॥

śrībhagavānūvāca
 mayyāsaktamanāḥ pārtha
 yōgam yuñjanmadāśrayaḥ ।
 asamśayaṁ samagram mām
 yathā jñāsyasi tacchṛṇu ॥ 7-1 ॥

The Blessed Lord said: With the mind intent on Me, Partha, practicing yoga and taking refuge in Me, how thou shalt, without doubt, know Me fully, that do thou listen. [Chapter 7 – Verse 1]

Lord Said :

a) Mayi Asakthamanah Partha :

- I am going to talk about a person who is interested in Ishvara, with discrimination of Nitya – Anitya Viveka.
- One can interact with the world which is unpredictable, uncontrollable, unsustainable.

World	Atma
<ul style="list-style-type: none"> - Unreal - Anitya 	<ul style="list-style-type: none"> - Nitya Vasthu - Permanent thing - Reliable for peace, security, happiness, fulfilment.

Sadhanas

Karma Yoga



1st Shatkam

Upasana Yoga



2nd Shatkam

Jnana Yoga



3rd Shatkam

b) Yogam Yunjan :

- Seeker ready to put appropriate effort, use freewill, responsible for ones future.

c) Madashraya :

- Also values Ishvara Krpa.
- With self effort and Gods grace proceeds towards Nitya Vastu.

d) Asamshayam :

- Without doubt, seeker will reach the infinite Lord.

Lord 2 Natures

Para Prakrti

- Higher
- Nirguna Svarupam
- Eternal, infinite

Apara Prakrti

- Lower
- Saguna Svarupam
- Finite

e) Samagram Mam Jnasyasi :

- Such a seeker will know and attain me.
- With the mind absorbed in me, taking refuge in Me, you will come to know me completely, doubtlessly.

Verse 2 :

ज्ञानं तेऽहं सविज्ञानमि
 इदं वक्ष्याम्यशेषतः ।
 यज्ञात्वा नेह भूयोऽन्यद्
 ज्ञातव्यमवशिष्यते ॥ ७-२ ॥

jñānam tē'ham savijñānam
 idam vakṣyāmyaśeṣataḥ ।
 yajjñātvā nēha bhūyō'nyad
 jñātavyamavaśiṣyatē ॥ 7-2 ॥

I shall declare to thee, in full, this knowledge combined with Realisation, which being known, nothing more here remains to be known. [Chapter 7 – Verse 2]

Lord Krishna :

- I shall impart to you this Jnanam along with Vijnanam gaining which knowledge nothing more remains to be known in this life.

Jnanam	Vijnanam
<ul style="list-style-type: none"> - Knowledge of Saguna Ishvara, with form, attribute, described in all Dhyana Slokas. 	<ul style="list-style-type: none"> - Knowledge of Nirguna Ishvara, formless.

- Hence we say, Krishnam Vande Jagat Gurum.
- He is the best Acharya.
- What is the benefit of this knowledge?

a) Yat Jnatva Anyat Jnatavyam Na Avasishyate :

- You will not have anything else to be known.
- Mundak Upanishad :** That by knowing which everything is known.

Verse 3 :

मनुष्याणां सहस्रेषु
कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां
कश्चिन्मां वेत्ति तत्त्वतः ॥ ७-३ ॥

manuṣyāṇāṁ sahasrēṣu
kaścidyatati siddhayē ।
yatatām api siddhānāṁ
kaścinmāṁ vētti tattvataḥ ॥ 7-3 ॥

Among thousands of men, one perchance strives for perfection; even among those successful strivers, only one perchance knows Me in essence. [Chapter 7 – Verse 3]

- Among 1000's of human beings, rare few strive for liberation. Among the seekers, a rare one knows Me in reality.
- Majority prefer Artha, Kama actruiities for basic security.

a) Manushyanam Sahasreshu :

- Among 1000's of people.

b) Kaschit :

- Only a rare person.

c) Sidhaye Yatati :

- Interested in Ishvara and Moksha.
- Temple visits for Artha, Kama.

Bagawan	World (Artha, Kama)
<ul style="list-style-type: none">- Means- Sadhanam	<ul style="list-style-type: none">- End- Sadyam- Finite- Materialistic

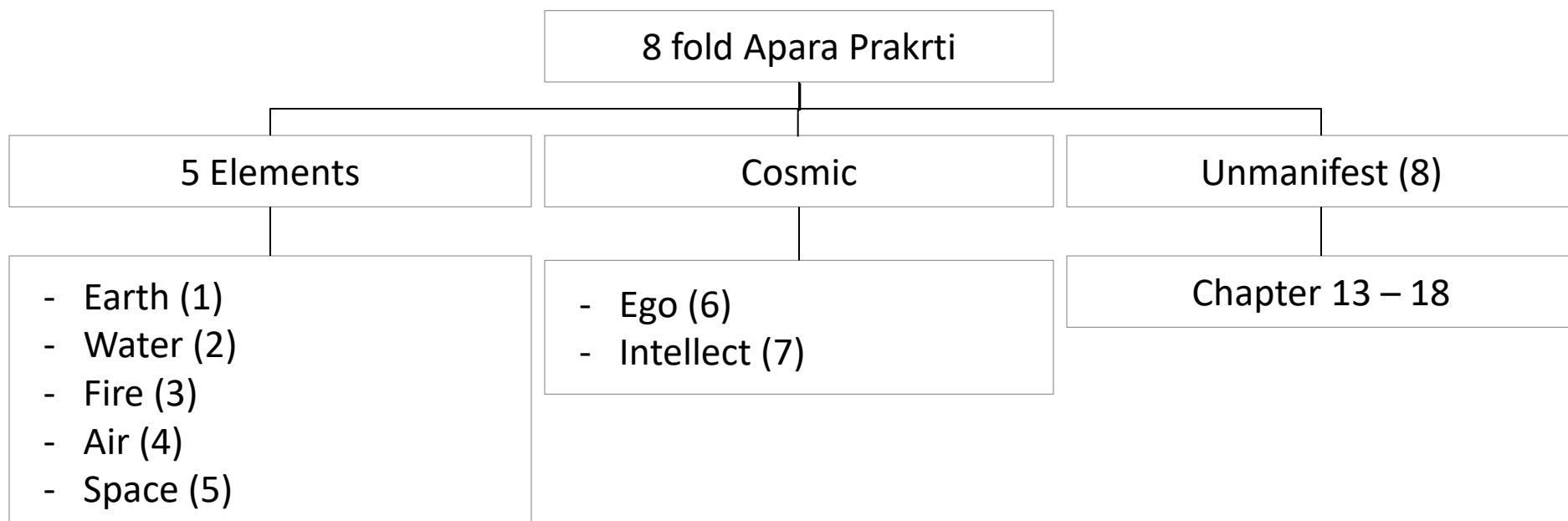
- Yatatam – Means rare.

Verse 4 :

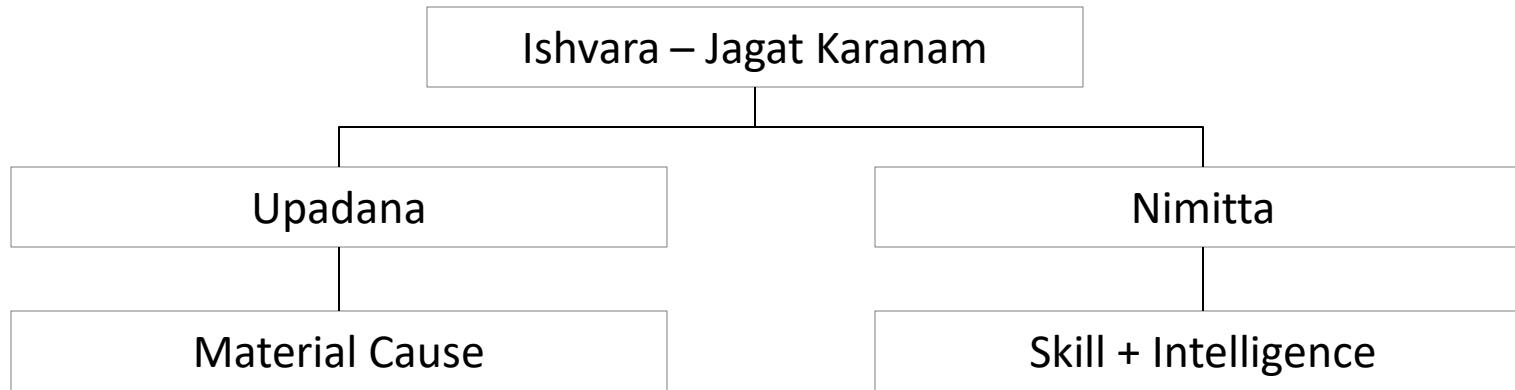
भूमिरापोऽनलो वायुः
 खं मनो बुद्धिरेव च ।
 अहङ्कार इतीयं मे
 भिन्ना प्रकृतिरष्टधा ॥७-४॥

**bhūmirāpō'nalō vāyuḥ
 khaṁ manō buddhirēva ca |
 ahaṅkāra itīyaṁ mē
 bhinnā prakṛtiraṣṭadhā ||7-4||**

Earth, water, fire, air, ether, mind, intellect, egoism; these are my eightfold Prakrti. [Chapter 7 – Verse 4]



Condensation of Upanishads technical :



- Ishvara alone existed, hence he is both Upadana and Nimitta Karanam.
- He has got the raw materials within himself to create the universe.

Example :

Mundak Upanishad :

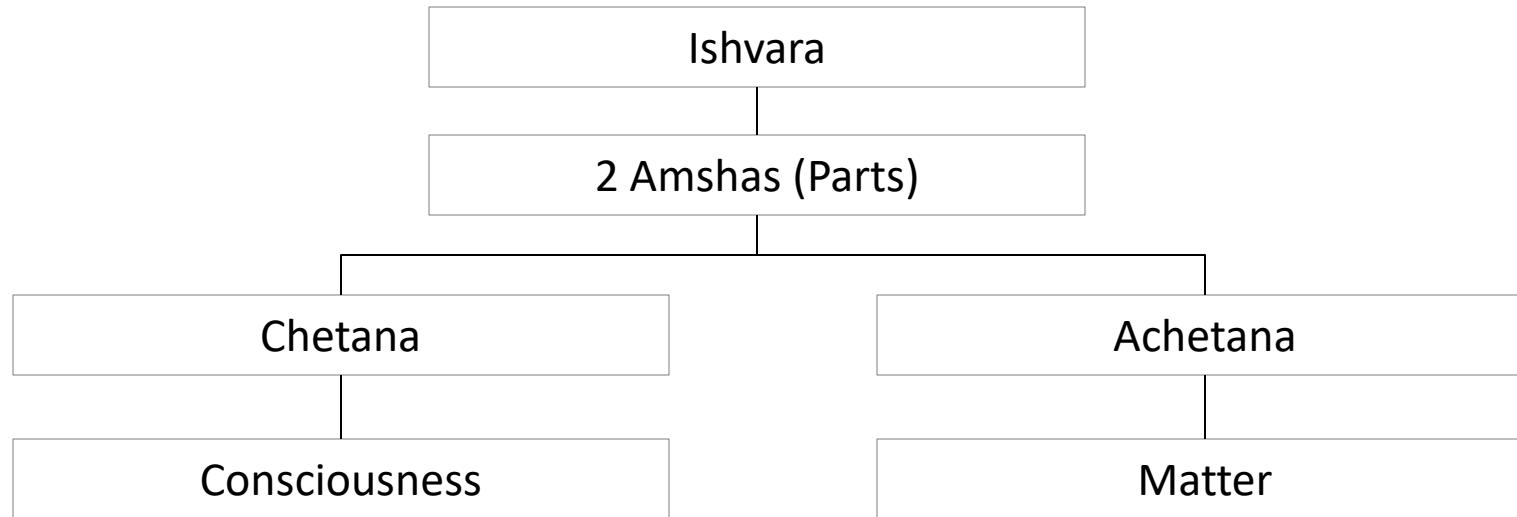
यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।
यथा सतः पुरुषात् केशलोमानि तथा इक्षरात् सम्भवतीह विश्वम् ॥ ७ ॥

Yathorna-nabhih srjate grhnate ca yatha prathivyam-osadhayah sambhavanti,
Yatha satah purusat kesalomani tatha-'ksarat sambhavatiha visvam ॥ 7 ॥

As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the Imperishable Being comes out the universe.
[I – I – 7]

- Spider produces the thread (Material Cause) and absorbs it again (Intelligent Cause).
- Ishvara created earth, water, fire out of himself.

- Out of wakers mind the whole unreal dream world is created.
- Ishvara is the maker and the material.



Common Features :

- i) Both Anaadi, not created in time, beginningless principle.

इति क्षेत्रं तथा ज्ञानं
 ज्ञेयं चोक्तं समासतः ।
 मद्भक्त एतद्विज्ञाय
 मद्भावायोपपद्यते ॥ १३-१९ ॥

iti kṣetram tathā jñānam
 jñeyam cōktam samāsataḥ ।
 madbhakta ētad vijñāya
 madbhāvāyōpapadyatē ॥ 13.19 ॥

Thus the field, as well as the knowledge and the knowable have been briefly stated. Knowing this, My devotee enters into My being. [Chapter 13 – Verse 19]

प्रकृतिं पुरुषं चैव
 विद्यनादी उभावपि ।
 विकारांश्च गुणांश्चैव
 विद्धि प्रकृतिसम्भवान् ॥ १३-२० ॥

prakṛtim puruṣam caiva
 viddhyanādi ubhāvapi ।
 vikārāṁśca guṇāṁścaiva
 viddhi prakṛtisambhavān ॥ 13.20 ॥

Know you, that matter (prakrti) and spirit (Purusa) are both beginningless; and know you also that all modifications and qualities are born of prakrti. [Chapter 13 – Verse 20]

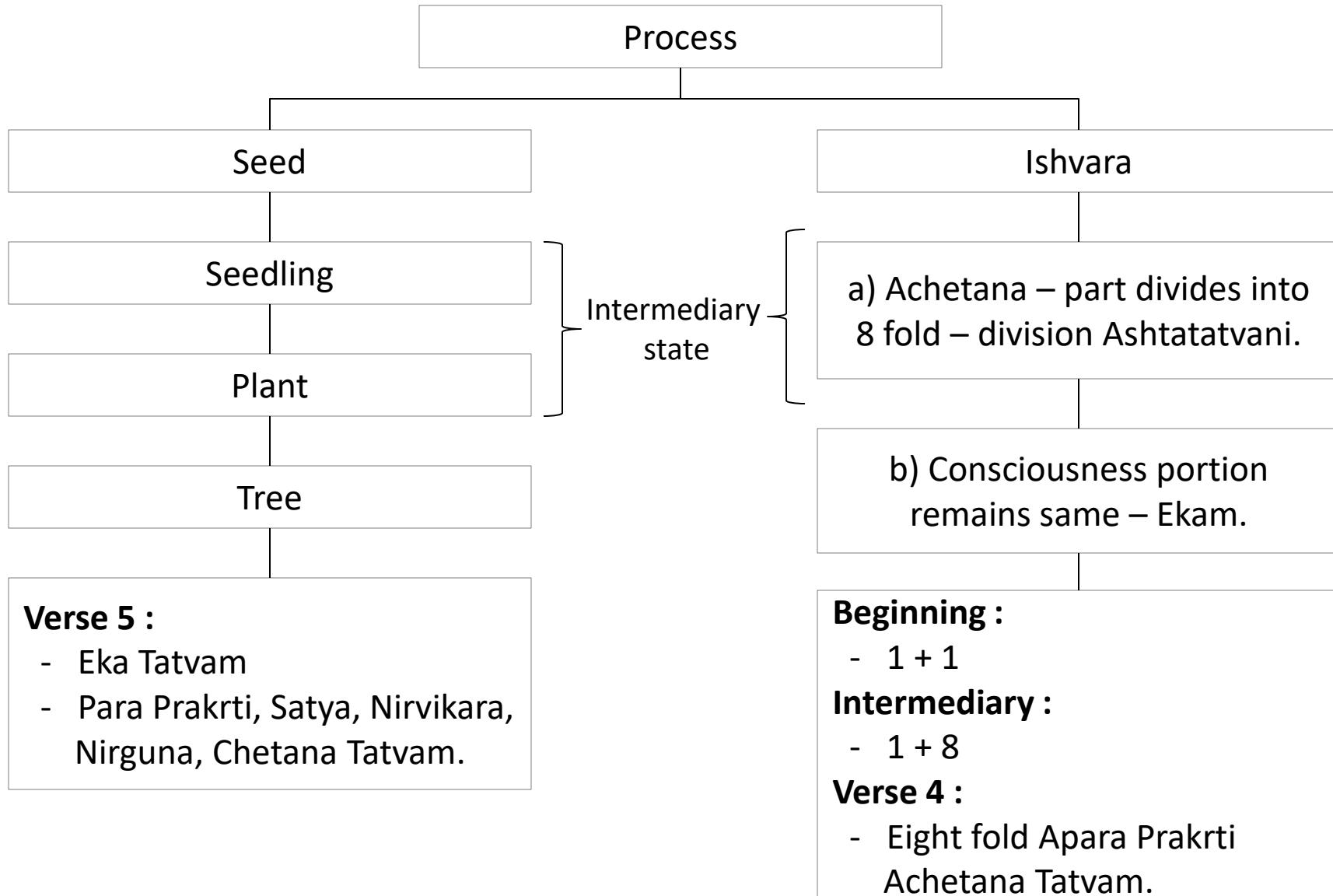
- Both can't be created or destroyed.

ii) Both together are cause of Universe.

Uncommon Features :

Consciousness	Matter
<p>i) Nirgunam :</p> <ul style="list-style-type: none"> - Without attributes. <p>ii) Nirvikara :</p> <ul style="list-style-type: none"> - Changeless <p>iii) Satyam :</p> <ul style="list-style-type: none"> - Independent principle. <p>iv) Chetana Tatvam</p>	<p>i) Sagunam :</p> <ul style="list-style-type: none"> - With attributes of colour, form, smell. <p>ii) Savikara :</p> <ul style="list-style-type: none"> - Changing <p>iii) Mithya :</p> <ul style="list-style-type: none"> - Dependent principle. <p>iv) Jada Tattvam</p>

- Mixture of consciousness + matter = Ishvara.
- Ishvara alone was there before creation, without space + time, like in sleep (Yoga Nidra).



Verse 5 :

अपरेयमितस्त्वन्यां
प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो
ययेदं धार्यते जगत् ॥ ७-५ ॥

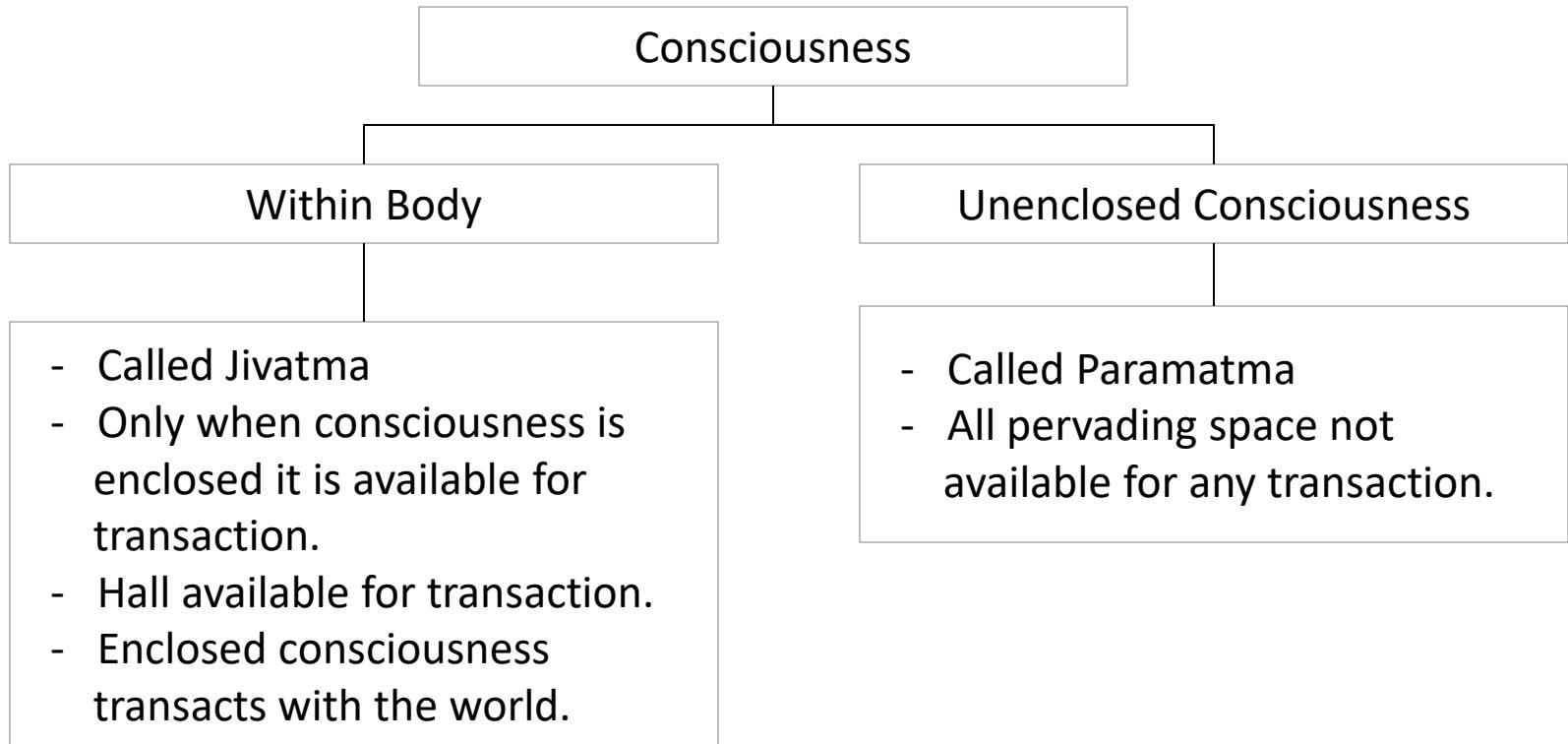
aparēyamitastvanyāṁ
prakṛtim viddhi mē parām ।
jīvabhūtāṁ mahābāhō
yayēdaṁ dhāryatē jagat ॥ 7- 5 ॥

This is the lower prakrti; different from it, know thou, O mighty-armed, My higher prakrti, the very life element, by which this world is upheld. [Chapter 7 – Verse 5]

- Eight fold – Apara is lower nature.
- Para Prakrti – in the form of Jiva is higher nature.

a) Iyam :

- This 8 fold matter principle, Apara Prakrti is inferior nature of God.
- Higher nature is Para Prakrti Consciousness nature.
- Consciousness does not have property at all. It will not undergo any change also.
- Consciousness is inside the body and outside body also.



a) Jiva bootham Yatha Dharayate :

- Jiva is sustainer of Jagat.

b) Itham Jagat :

- Because of Consciousness principle alone whole universe is sustained and maintained.
- Minus the Jiva, the body becomes a dead body.
- Hence Jiva is the sustainer.

Verse 6 : Important Verse

एतद्योनीनि भूतानि
सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः
प्रभवः प्रलयस्तथा ॥ ७-६ ॥

ētadyōnīni bhūtāni
sarvāṇītyupadhāraya ।
aham kṛtsnasya jagataḥ
prabhavaḥ pralayastathā ॥ 7-6 ॥

Know that these (two prakrtis), are the womb of all beings. So, I am the source and dissolution of the whole universe. [Chapter 7 – Verse 6]

- All things and beings have 2 Prakrtis as their material cause.
- Therefore I am the source as well as the ground of dissolution of this entire universe.
- Word I is neither the pure Consciousness or pure matter.
- I = Mixture of Physical body and consciousness.
- Sentiency belongs to Consciousness principle.

a) Sarvani Bootani :

- Inert and Sentient.

b) Charam – Acharam :

- Prani and Aprani.

c) Prabhava Uthpathy Sthanam :

- I am Srishti Karanam.

d) Aham Pralayah :

- I am resolution ground we came from Bhagawan and go back to him.
- Our basic fundamental relationship is with him only.
- But we enter into worldly relationships and forget our primary relationship.
- All relationships are nourished by spending private time. Hence, we need to sit 10 – 20 minutes daily in meditation exclusively.

e) Etad Yonini butani :

- Other relationships come and go.

f) Sasvatham :

- Bagawan alone is permanent, always available.

g) Sarvani Upadharaya Iti :

- Regularly invoke this relationship remembering he is the only stable, reliable relationship which will help in maintaining ones mental sanity.
- We must add Bhagavan is cause of Sustenance also.

h) Krishnasya Jagataha Aham Prabhavaha :

- I am the source from which the whole universe emerges.

Verse 7 : Important Verse

मत्तः परतरं नान्यत्
 किञ्चिदस्ति धनञ्जय ।
 मयि सर्वमिदं प्रोतं
 सूत्रे मणिगणा इव ॥ ७-७ ॥

**mattaḥ parātaram nānyat
 kiñcidasti dhanañjaya ।
 mayi sarvamidaṁ prōtaṁ
 sūtrē maṇigaṇā iva ॥ 7-7 ॥**

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 6 – Verse 7]

- There is no other cause at all, apart from me.
- All this is strung in me like Beads in a string.

Cause of Universe



Karanam

Aapeshitha Karanam

- Relative cause
- Parents cause and effect.
- Father + son from 2 angles
hence relative.

Unenclosed Consciousness

- Absolute cause.
- Never product of another cause.
- Bhagavan.
- Causeless cause, Anadi.
- Both material and consciousness part of Bhagavan are absolute.

a) Anyath Kinchit Nasti :

- There is no other cause.

b) Paratharam :

- Which is superior which has produced me, Moola Karanam.

c) Matah :

- Other than me.

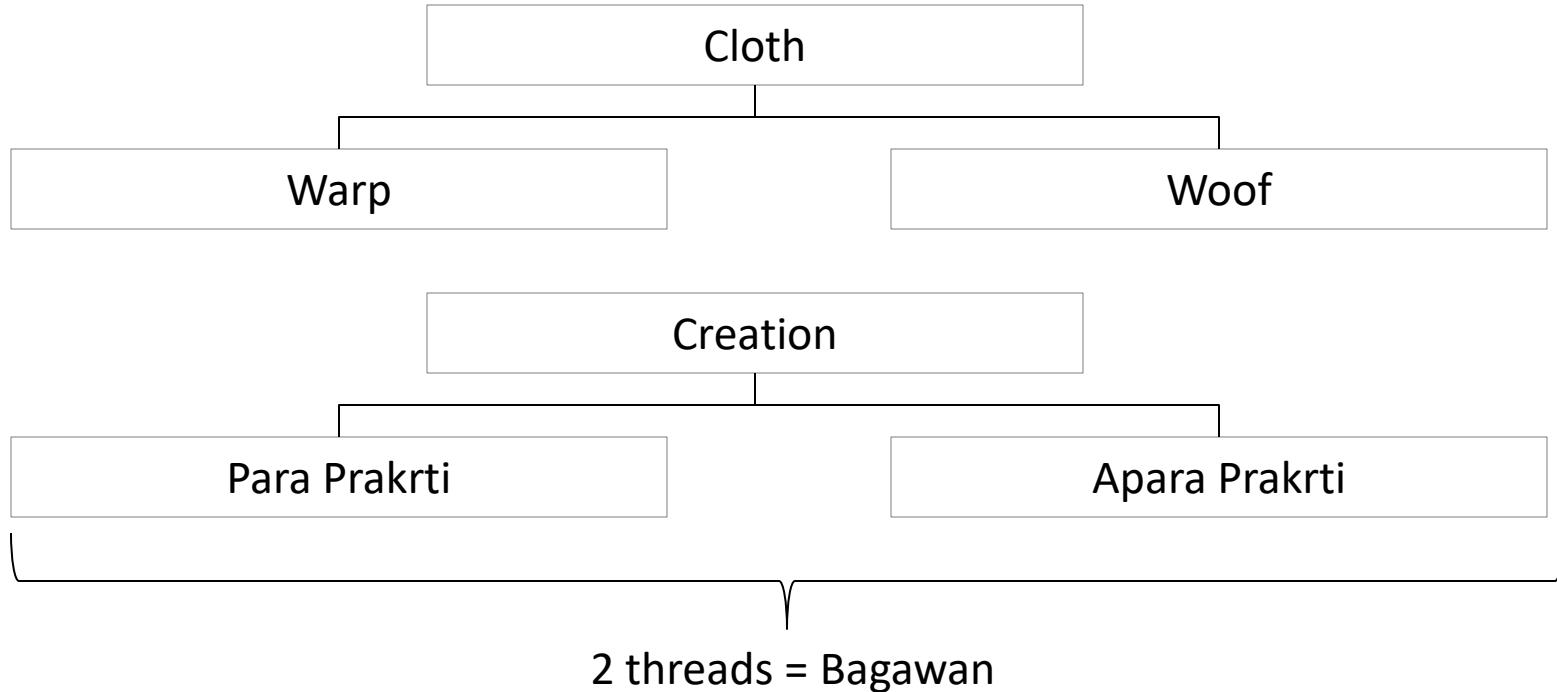
Corollary :

- Cause is inherrent in the product.
- Gold inherrent in all ornaments.
- Thread inherrent in all cloth.
- Karanam Sarveshu Karyeshu Anugatham (Inherrent).
- It is the very Saram of the Karyam.
- God being cause of the Universe, he is inherrent in every thing.

Bhagawan	Other things
- Essence of creation.	- Beings. - Name and Form.

d) Idam Sarvam Mayi Protham :

- Entire world is woven in me like clothes are woven with thread across and thread along (warp and woof).



- What is God?
- Everything is God with different names and forms.
- Ishvara is Jagat Karanam and manifests in the form of universe itself.
- Law :
 - Cause alone expresses as products.
- Basic substance called Ishvara was there before creation, is there now and will be there later.
- Ishvara also known as Brahman, narayana, Paramatma, etc.
- All things were in potential form.

- Gold + Chain = Chain



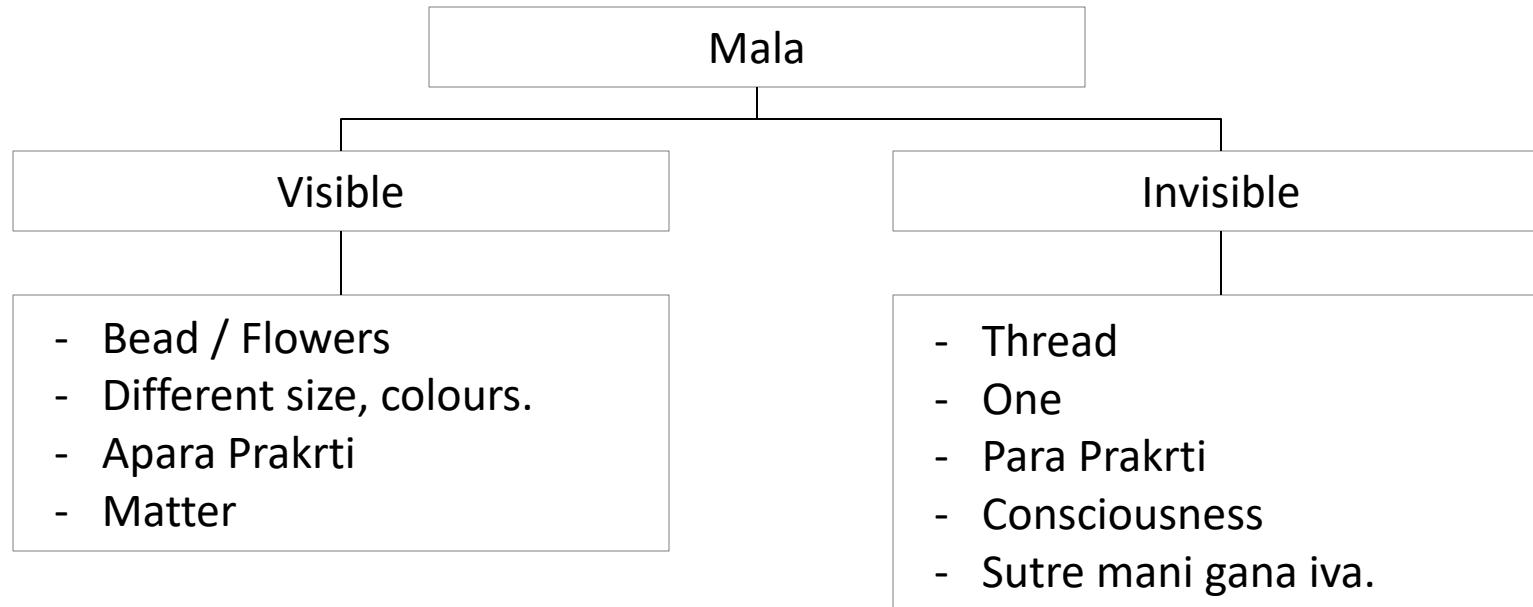
Name and Form

- Ishvara + Akasha = Akasha



Attribute

- Ishvara alone appears as 5 elements.
- Substance is only one “Ishvara”.
- Universe is divine.



- Just as the beads are threaded together in one thread, the whole universe is made up of Me alone says Krishna.

Verse 8 – 9 :

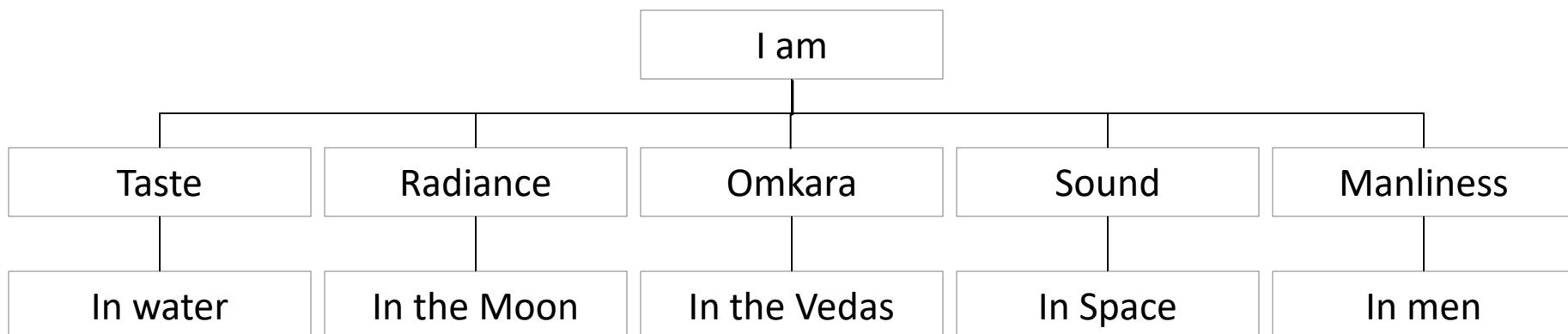
- Is-ness in the elements and beings is Ishvara.
- This is Chapter 11 in a Nutshell.

Verse 8 :

रसोऽहमप्सु कौन्तेय
प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः
खे पौरुषं नृषु ॥ ७-८ ॥

**rasō'hamapsu kaunteya
prabhā'smi śaśisūryayōḥ ।
pranavah sarvavēdēsu
śabdaḥ khē pauruṣam nr̥ṣu || 7-8 ||**

I am the sapidity in water, O son of Kunti, I am the light in the moon and the sun; I am the syllable Om in all the Vedas, sound in ether and virility in men; [Chapter 7 – Verse 8]



- Treat all experiences reverentially instead of treating the universe casually.

Rudram :

- Lord Shiva is Harikesa.
- Every tree is the Lord and leaves are like his hair.

a) Aham Apsu Rasamasmi :

- Only water can quench thirst and it has a unique taste which is the Lord.

b) Sasi Soorya Prabha :

- Sun is Pratyaksha representative of Devatas.
- In Gayithri Mantra we worship the light (Bharga) of the sun and sasi the moon.

Gayithri Mantra :

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं ।

भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ॥

Om Bhur-Bhuvah Svah Tat-Savitur-Varenyam |

Bhargo Devasya Dhiimahi Dhiyo Yo Nah Pracodayat ||

Om, (that Divine Illumination which Pervades the) Bhu Loka (Physical Plane, Consciousness of the Physical Plane), Bhuvan Loka (Antariksha or Intermediate Space, Consciousness of the Prana) and Swar Loka (Swarga, Heaven, Consciousness of the Divine Mind), On that Savitir (Divine Illumination) which is the Most Adorable (Varenyam), and which is of the nature of Divine Effulgence (Bhargo Devasya), I meditate, May that Divine Intelligence (Dhiyah) Awaken (Pracodyat) our (Spiritual Consciousness).

c) Sarva Vedesa Pranava :

- Omkara is essence of Vedas which is the Lord.
- In the space, I am in the form of Om – Sound.

Prism	All Alphabets
<ul style="list-style-type: none">- Manifests 7 colours in the sun light.	<ul style="list-style-type: none">- Aksharam- Unmanifest Sound is Avyakta or Anahatha Shabda.- Omkara Shabda.

d) Manushya :

- Common name for all human beings with different names, age, form, Jatakam.
- Power to choose (freewill) is called Purusham, which is God.
- Without freewill one is an animal

Verse 9 :

पुण्यो गन्धः पृथिव्यां च
तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु
तपश्चास्मि तपस्त्विषु ॥ ७-९ ॥

puṇyō gandhaḥ pṛthivyām ca
tējaścāsmi vibhāvasau ।
jīvanaṁ sarvabhūtēṣu
tapaścāsmi tapasviṣu ॥ 7-9 ॥

I am the sweet fragrance in earth and the brilliance in fire, the life in all beings and I am austerity in the austere. [Chapter 7 – Verse 9]

I am

Fragrance in the Earth

Heat in fire

Life in all beings

Austerity in Ascetics

a) **Punya Gandha :**

- Good smell of earth, experienced during first rain on the earth.

b) **Tejas Chasmi Vibhavasou :**

- Vibhavasou – Agni.
- Tejaha – Brilliance, heat, responsible for arrival of the living being.
- All 5 elements talked in verse 8 & 9.

- Pancha bootha linga temples.

Akasha :

- Chidambaram.

Jala Bootham :

- Thiruvanaikkavu.

Vayu Bootham :

- Kalahasthi.
- Constantly flickering flame worshiped, represents Vayu Bhagavan.

Agni Kshetram :

- Thiruvannamalai

Prithvi Kshetram :

- Kancheepuram.

Verse 10 – 12 :

- The excellence of beings come from God.

Verse 10 :

बीजं मां सर्वभूतानां
विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि
तेजस्तेजस्विनामहम् ॥७-१०॥

bījam māṁ sarvabhūtānāṁ
viddhi pārtha sanātanam |
buddhirbuddhimatāmasmi
tējastējasvināmaham || 7-10 ||

Know me, O Partha, as the eternal seed of all beings; I am the intelligence of the intelligent. The splendour of the splendid (things and beings), am I. [Chapter 7 – Verse 10]

- I am the eternal seed of all beings, intelligence in the intelligent, boldness of the bold.
- Why Bagawan is everything in creation?

a) Mam Sarvabutanam bijam Viddhi :

- I am the Moola Karanam, Root cause, seed.

b) Sanatana Karanam :

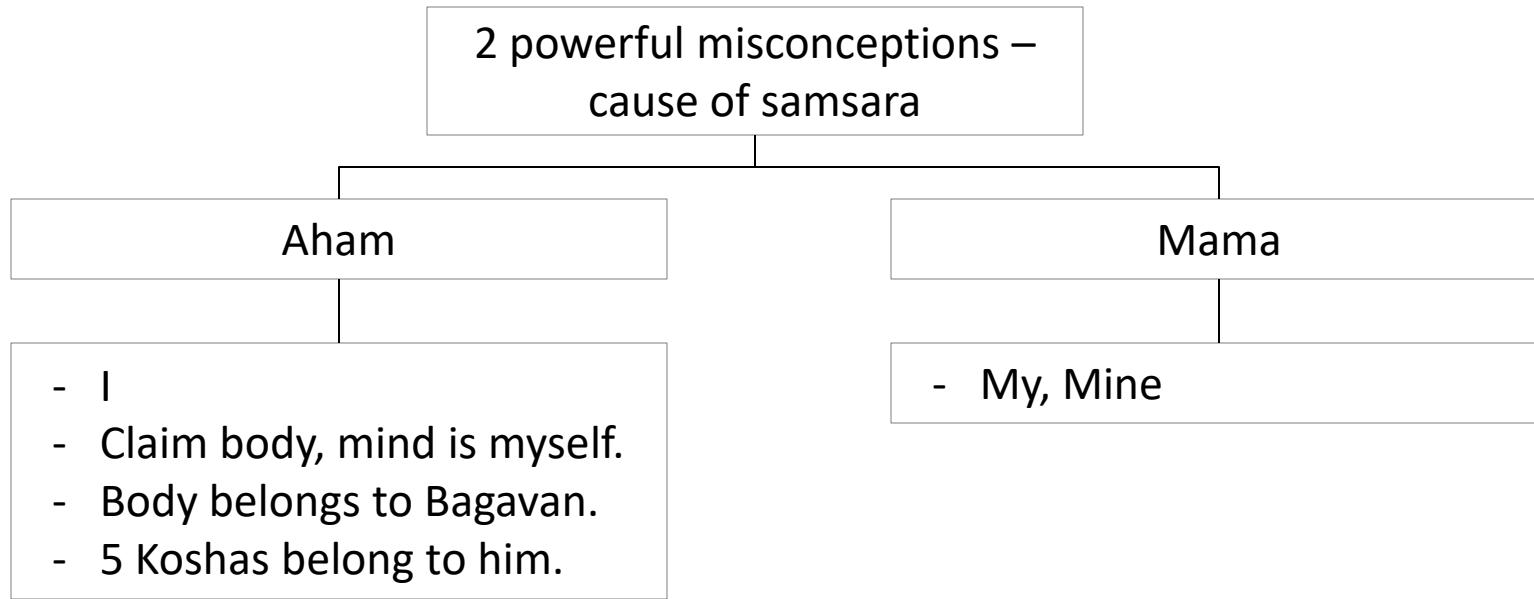
Parents	Bagavan
- Relative cause	- Karanam for everything. - Causeless cause. - Sanatanam Bijam. - Inherent in every product.

c) Buddhi Buddhimatam Asmi :

- Intelligence in intelligent.

d) Tejah Tejaasvinam Aham Tejam :

- Courage, strength, power in the powerful people.



e) Sarvam Ishvara Mayam Jagat :

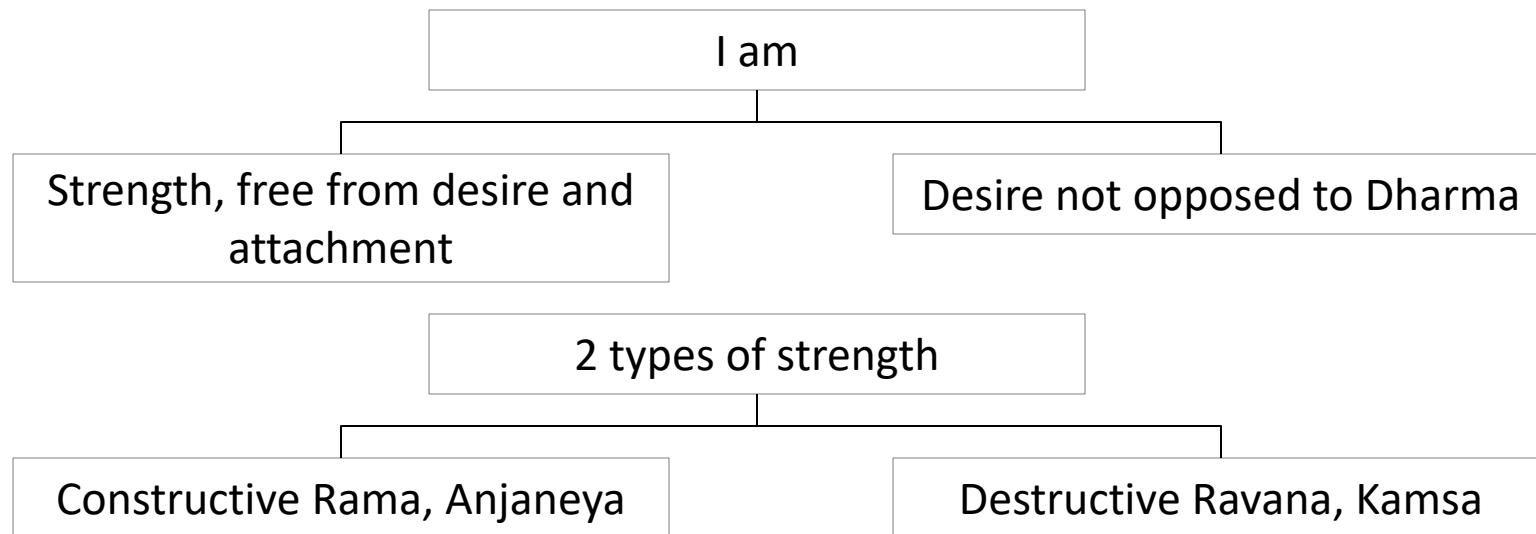
- I and mine are delusion.
- Remove this delusion and relax.
- They are cause of worry and tension in life.

Verse 11 :

बलं बलवतां चाहं
कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु
कामोऽस्मि भरतर्षभ ॥ ७-११॥

balam̄ balavatām̄ cāham̄
kāmarāgavivarjitaṁ |
dharmāviruddhō bhūtēṣu
kāmō'smi bharatarṣabha || 7-11 ||

Of the strong, I am the strength devoid of desire and attachment and in (all) beings, I am the desire unopposed to dharma, O best among, the Bharatas. [Chapter 7 – Verse 11]

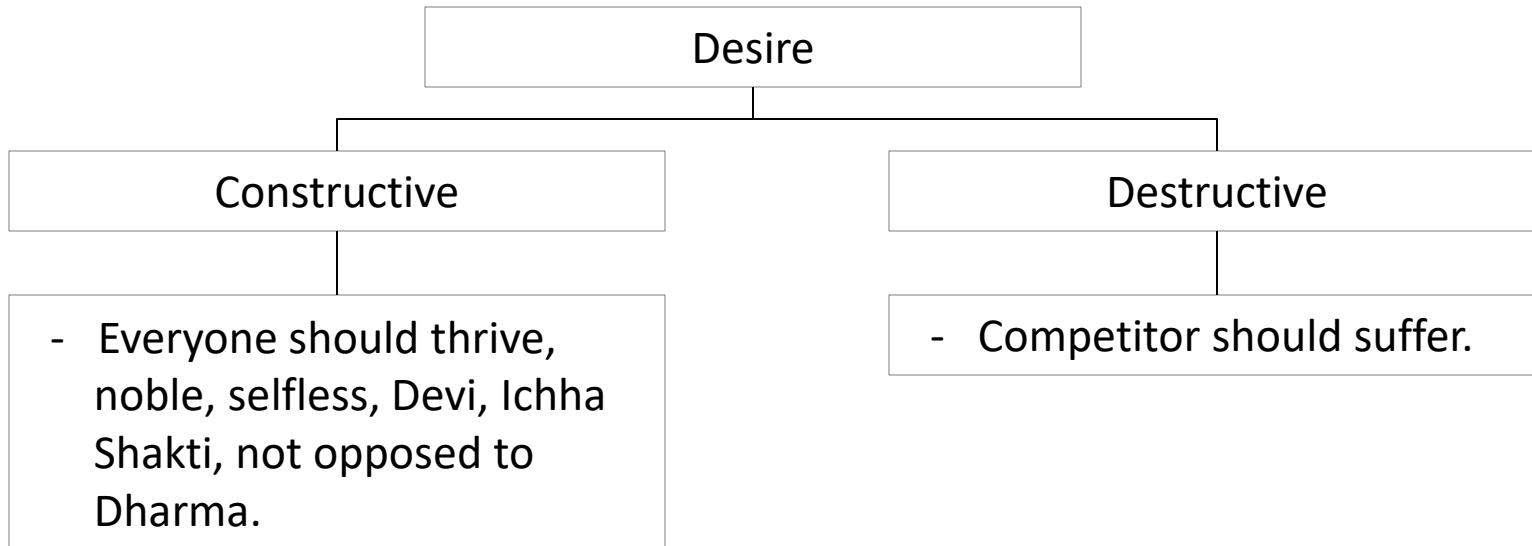


a) Kama, Raga, Sahita Balam :

- Strength polluted by selfish desire, attachment, destructive.

b) Dharma Avirudha Kama Aham Asmi :

- Strength not contaminated with desire and attachment, constructive strength.



- After serving society, can withdraw.
- That noble desire “I am ”Says Krishna”.

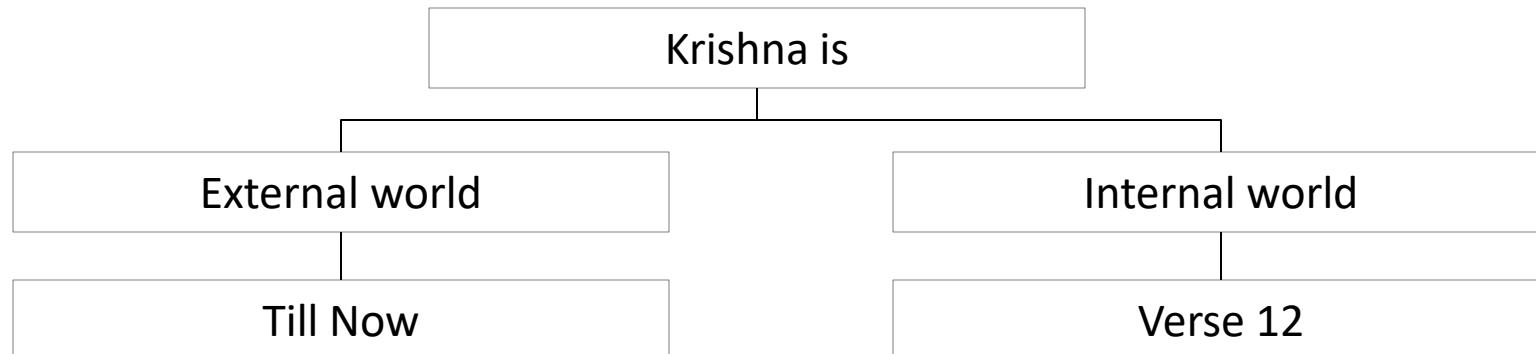
Verse 12 : Important

ये चैव सात्त्विका भावा
राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि
न त्वहं तेषु ते मयि ॥७-१२॥

yē caiva sāttvikā bhāvā
rājasāstāmasāśca yē ।
matta ēvēti tān viddhi
na tvaham tēṣu tē mayi ॥७-१२॥

Whatever beings (and objects) that are pure, active and inert, know them to proceed from Me; yet, I am not in them, they are in Me. [Chapter 7 – Verse 12]

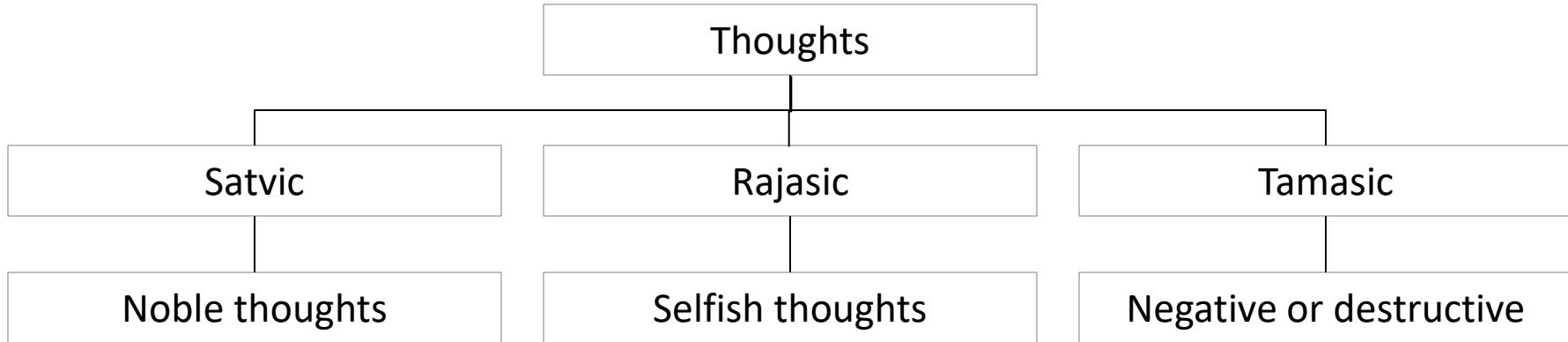
- All states of mind are affected by Sattva Guna, Rajo Guna, and Tamo Guna which are born out of me alone.
- I am not dependent on them, but they are dependent on me.



a) Bhavah :

- Internal world of thoughts within our mind.

I	Thoughts
<ul style="list-style-type: none"> - Consciousness - Cause 	<ul style="list-style-type: none"> - Effect, product. - Produced every moment based on our Vasanas or memory. - Based on world or freewill (Japa). - I suddenly remember friend, it is memory, Vasana.



b) Matha eva tan vidhi :

- I am the cause of those thoughts, may you know.

Sankara :

- Is Bagawan Karanam of bad thoughts also?

Karanam

Samanyam (General cause)

- Rain
- Bagawan, Samanya Karanam for rise of thoughts.
- He is Chaitanya Roopa Adhishtanam.

Viseshanam (Specific cause)

- Seed – decides type of plant.
- Karma Vasanas are the cause for each ones mind.
- We can develop good or bad Vasanas.

c) Na Tu Aham Thesu Te Mayi :

- What is the relation between world and God?
- It is relationship between cause and effect.

Cause	Effect
<ul style="list-style-type: none">- Gold- Independently exists.- S�atantram- God independently exists, Satyam.- Aham Satyam.	<ul style="list-style-type: none">- Ornament- Dependently exists.- Paratantram- World depends on God.- Jagat Mithya.- World has no independent existence.

Conclusion of Ishvara Svarupa :

Ishvara	Universe
i) Karanam : - Cause	i) Karyam : - Effect, product
ii) Advaitham : - Ekam – One	ii) Dvaitham : - Anekam
iii) Satyam : - Real	iii) Mithya : - False
iv) Substantial	iv) Non-substantial : - Name and form.
v) S�atantram : - Independently existing	v) Paratantram : - Dependently existing.
vi) Sarvagatam : - All pervading.	vi) Parichinnam : - Limited, finite.
vii) Spiritual nature	vii) Material nature

- Ishvara Svaroopa important topic concluded in verse 12.

Verse 13 – 15 : The Maya of 3 gunas

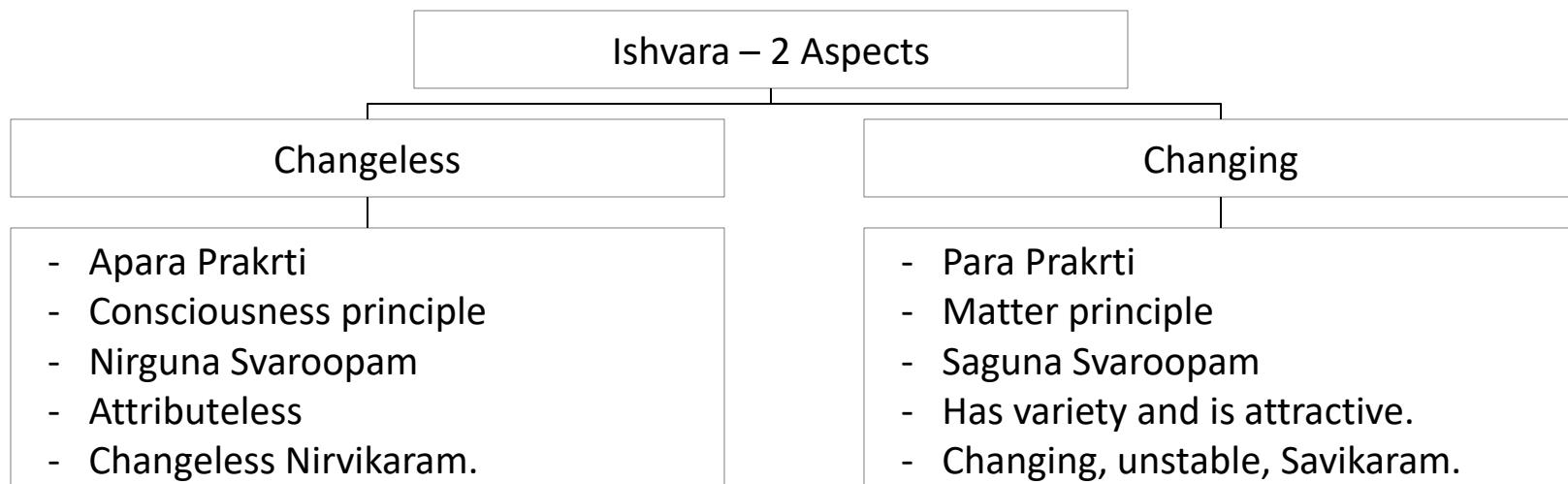
Verse 13 :

त्रिभिर्गुणमयैर्भावैः
एभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति
मामेभ्यः परमव्ययम् ॥७-१३ ॥

tribhirguṇamaya airbhāvaih
ēbhīḥ sarvamidaṁ jagat ।
mōhitaṁ nābhijānāti
mām ēbhyaḥ parām avyayam ॥ 7-13 ॥

Deluded by these natures (states or things) composed of the three gunas (of prakrti), all the world knows Me not as immutable and distinct from them. [Chapter 7 – Verse 13]

- Deluded by these states of mind which are effected by 3 Gunas, this world does not know me who am beyond these and changeless.
- What is the cause of Samsara?



- Unstable Apara Prakrti is cause of Samsara and it consists of 3 Gunas.
- Ignorance of 3 gunas is the main cause of Samsara.
- What is the solution to cross Samsara?

Verse 14 – 19 : Samsara Nivritti Upaya

- Knowledge of Para Prakrti alone is the solution.

3 Stages of Bakthi Yoga

Karma Yoga

Upasana Yoga

Jnana Yoga

Verse 14 :

दैवी ह्येषा गुणमयी
मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते
मायामेतां तरन्ति ते ॥७-१४॥

daivī hyeṣā guṇamayī
mama māyā duratyayā |
māmēva yē prapadyantē
māyāmētāṁ taranti tē || 7.14 ||

Verily, this divine illusion of Mine made up of gunas (caused by the qualities) is difficult to cross over; those who take refuge in Me, they alone can cross over this illusion. [Chapter 7 – Verse 14]

- Divine Maya of 3 Gunas is difficult to cross over.
- Only those who surrender to Lord cross over this Maya.

a) Mama Maya Duratyaya :

- The Aparaprakrti tempts me.
- Maya = Mohini.

b) Gunamayi :

- Which consists of 3 Gunas – Sattva, Rajas, Tamas.

c) Daivi :

- Belongs to me, the Ishvara.

d) Duratyaya :

- The insecurity caused by Apara Prakrti cannot be crossed easily.

e) Mam Eva Te Prapdyante :

- Only way is to hold on to me, the higher principle.

f) Prapathi :

- One who surrenders is called Prapathi, Saranagati.

g) Te Maya Metam Taranthi :

- They cross over Maya by the practice of Bakthi Yoga.
- One learns to hold on to stable Ishvara, so that the unstable world does not disturb him.

Verse 15 :

न मां दुष्कृतिनो मूढाः
प्रपद्यन्ते नराधमाः ।
माययापहृतज्ञानाः
आसुरं भावमाश्रिताः ॥७-१५॥

na māṁ duṣkṛtinō mūḍhāḥ
prapadyantē narādhamāḥ ।
māyayā'pahṛtajñānā
āsuram bhāvamāśritāḥ ||7-15||

The evil-doers, the deluded, the lowest of men do not seek Me; they, whose discrimination has been destroyed by their own delusions, follow the ways of the demons. [Chapter 7 – Verse 15]

- Vicious, means people are deprived of discrimination by Maya.
- They are deluded, take to demonic nature and don't surrender to Lord,
- Majority deluded by materialistic world.

a) Naraa Adhama :

- Materialistic people are not aware that world is Anityam.

b) Apahrutham :

- Have no Viveka.

c) Mayaya :

- By Maya.

d) Dush Krithina :

- Because of Purva Janma Papam.

e) Aasura Bhavam Asritha :

- For them Artha and Kama, money and entertainment very important.
- Their senses decide what type of pleasures they can order.

f) Mam Na Prapadhyante :

- They have forgotten “Me”.

Verse 16 -19 : Four type of virtuous men

Verse 16 :

चतुर्विधा भजन्ते मां
जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरथार्थी
ज्ञानी च भरतर्षभ ॥ ७-१६ ॥

caturvidhā bhajantē mām
janāḥ sukṛtinō'rjuna ।
ārtō jijñāsurarthārthī
jñānī ca bharatarṣabha || 7-16 ||

Four kinds of virtuous people worship Me, O Arjuna, the dissatisfied, the seeker of (systematised) knowledge, the seeker of wealth and the wise, O best among the Bharatas. [Chapter 7 – Verse 16]

- 4 types of virtuous people surrender to me, the distressed, the seeker of wealth, seeker of knowledge and the wise, oh, Arjuna.



a) Sukritina :

- Virtuous people who are not overpowered by materialism because of Poorva Janma Punyam.

b) Mam Bhajante :

- Become my devotees.

i) Artha Bakta :

- Crisis Bhakta, to be saved by the lord.
- Prahalada, Gajendra, Draupathi, Druva.
- To get rid of things.

ii) Artharthi :

- Business Bhaktas.
- He has no problems.
- Wants worldly pleasure, like Money, house.
- To get things done.

iii) Jingnyasu :

- Seeker of Para Prakrti, knowledge of stable Bhagawan.

iv) Jnani Bhakta :

- One who has discovered Paraprakrti, Atma Nishta.
- Para Prakrti is situated in ones own heart.
- Discovers Lord in own heart, holds on to the Lord and pursues life.
- Immunised from worry and anxiety.

Verse 17 :

तेषां ज्ञानी नित्ययुक्तः
एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थम्
अहं स च मम प्रियः ॥ ७-१७ ॥

tēṣāṁ jñānī nityayuktaḥ
ēkabhaktirviśyatē ।
priyō hi jñāninō'tyartham
aham sa ca mama priyah ॥ 7-17 ॥

Of them, the wise ever steadfast and devoted to the One, excels; for, I am exceedingly dear to the wise and he is dear to Me. [Chapter 7 – Verse 17]

- Wise man is ever steadfast, undivided, superior Bakta.
- I am very dear to him.
- Bakti can be used for material pursuit or Moksha.
- Jnani has chosen the eternal Paraprakrti.

a) Thesham :

- Among the 4 Bhakthas, Jnani has used his Bhakti to come to Paraprakrti Jnanam which is otherwise called “Aham Brahma Asmi”.

b) Nitya Yukta :

- He is ever committed to Para Prakrti, ever holding on to the higher Bhagawan.
- Bakthi Yoga should culminate in Aham Brahma Asmi Jnanam.
- Without this, liberation is not possible.

c) Jnani Baktha Visishyate :

- Jnani is greatest Bhakta.

d) Priyo Hi Jnaninah Atyartham :

- For Jnani, Bagawan is the dearest one, because he has chosen God as his goal and end.
- For other Bakthas Bhagawan is only the means.
- Such a Jnani is ready to loose anything for Gods sake.

e) Saha, Mama Priya :

- Such a Jnani is dearest to me, Krishna says.

Verse 18 :

उदाराः सर्व एवैते
ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा
मामेवानुक्तमां गतिम् ॥७-१८॥

udārāḥ sarva ēvaitē
jñānī tvātmaiva mē matam ।
āsthitaḥ sa hi yuktātmā
mām ēvānuttamām gatim ॥ 7-18 ॥

Noble indeed are all these, but the wise man, I deem, as My very Self; for steadfast in mind, he is established in Me alone as the supreme goal. [Chapter 7 – Verse 18]

- All devotees are noble however, the wise man is myself.
- He has resorted to me alone who am the highest goal.

a) Ethe Sarve Udara :

- Udara – Noble.
- Ethe – Materialistic also noble.
- Spiritual person is great because he has used his Bakti intelligently or appropriately.
- He has bought the infinite through Bakti.

b) Jnani, Tu :

- Jnani is greatest, dearest, closest to me, Krishna says.

c) Atmaiva Me Matham :

- Jnani Bakti not devotee but Bagawan himself.
- He has merged into Bhagavan.
- Dvaita Bhakti has culminated to Advaitam.
- Atma Nivedanam is highest Bakthi where there is no Bhagavan Bakta Division.
- Jnanis discovery is “Aham Brahma Asmi”.

d) Saha Yukthathma :

- Jnani never loses sight of me.

e) Mam Eva Asthitha :

- He has attained me as the ultimate goal.

f) Anuthamam Gatim :

- Ultimate goal, greatest human goal possible.
- Jnani Bakta has the fulfillment.
- He works with fulfillment, not for fulfillment, which gives him the internal peace of mind.
- This is called Jeevan Mukti.
- Therefore, Arjuna, you should become Jnani Bakta.

Verse 19 :

बहूनां जन्मनामन्ते
ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति
स महात्मा सुदुर्लभः ॥ ७-१९ ॥

bahūnāṁ janmanām antē
jñānavān māṁ prapadyatē ।
vāsudēvah Sarvam iti
sa mahātmā sudurlabhaḥ ॥ 7-19 ॥

At the end of many births, the wise man comes to Me, realising that all this is Vasudeva (the innermost Self); such a great soul (Mahatma) is very hard to find. [Chapter 7 – Verse 19]

- At the end of many births, one comes to me as a wise man, with the wisdom that Vasudeva is everything.
- Such a noble soul is very rare.

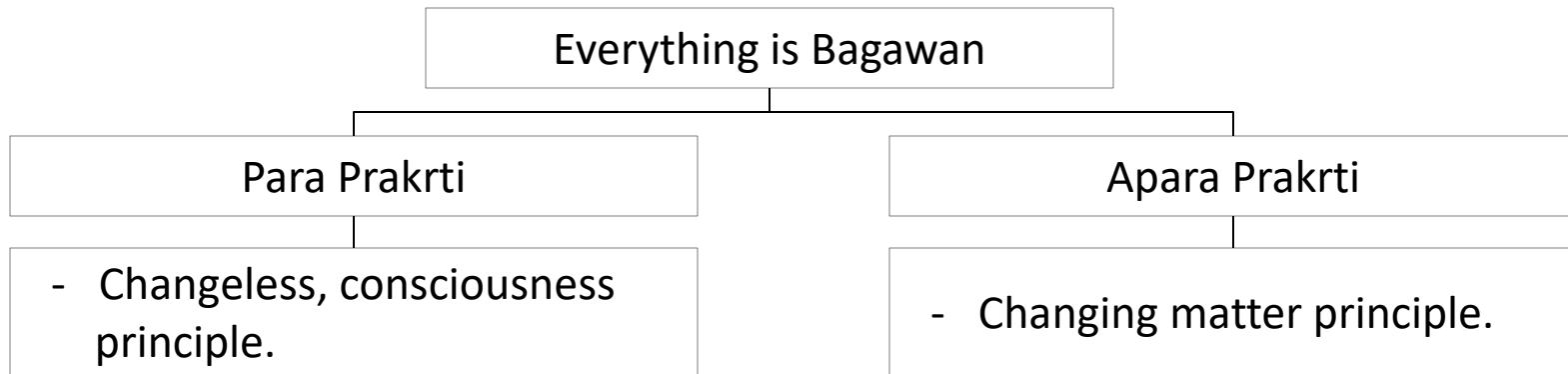
a) Bahunam Janmanam Ante Jnanavan Bavathy :

- To arrive at Jnana Yoga, I have to go through Karma Yoga and Upasana Yoga and prepare the mind.
- One requires Punyam also to come to study.
- As a result they gain the knowledge of Paraprakrti.

b) Mam Prapadyate :

- They attain me.
- What is the knowledge?

c) Vasudeva Sarvam Iti :

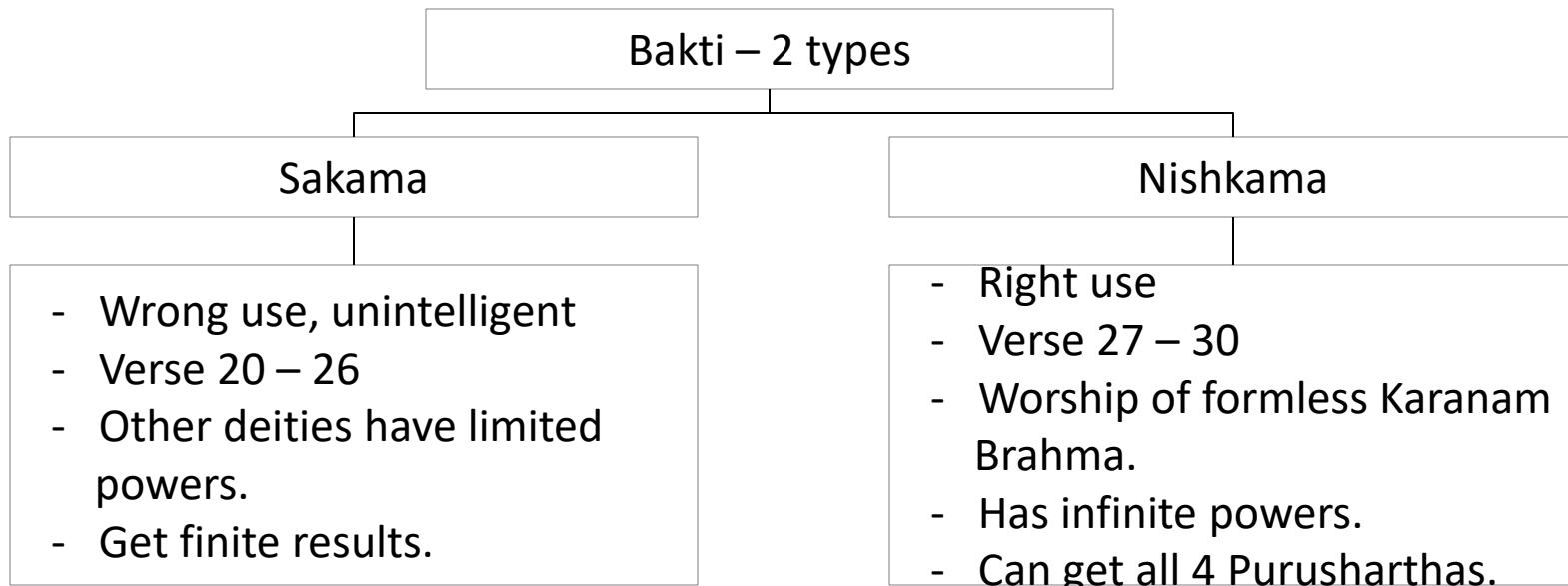


d) Saha Mahatma :

- Such a Jnani is Mahatma.

e) Sudurlabah :

- Extremely rare.
- This is not the first birth and hence we may be near the Target also.
- Bakti as remedy for Samsara is over in this verse.



One God available for 2 types of
Invocation - Avahanam

Invoke for finite aspect of creation

- Ganesha, Skanda, Devi for removing obstacles.
- Karya Brahma.
- Invoke a particular micro power.

Invoke for infinite power

- Karana Brahma Avahanam.
- Macro power, totality.
- Siva, Vishnu.

- Value of deity depends not on the form of deity but what type of invocation one performs.

Verse 20 – 23 : The votaries of minor Gods

Verse 20 :

कामैस्तैस्तैर्हृतज्ञानाः
प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय
प्रकृत्या नियताः स्वया ॥७-२०॥

kāmaistaistairhṛtajñānāḥ
prapadyantē'nyadēvatāḥ ।
tam tam niyamamāsthāya
prakṛtyā niyatāḥ svayā ॥ 7-20 ॥

Those, whose wisdom has been looted away by this or that desire, go to other gods, following this or that norm, led by their own nature. [Chapter 7 – Verse 20]

- Governed by their own nature, deprived of discrimination by various desires, others resort to other deities by taking to various disciplines of worship.

a) Hruta Jnana :

- Unintelligent people.

b) Anyadevata Prapadyante :

- Worship finite deities like Navagraha.

c) Thaihi Thaihi Kamaih :

- With various finite desires like name, fame etc, they run to Karya Brahma.
- Type of desires will depend on ones personality, Svabava.
- Krishna is Karana Brahma.

d) Tam Tam Niyam Asthaya :

- Unintelligent people do not follow rulers which may be harmful also.
- Krishna is against seeking unstable security from the impermanent world.
- Apara Prakrti has Variety, novelty but cannot give permanent security.

Verse 21 :

यो यो यां यां तनुं भक्तः
श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां
तामेव विदधाम्यहम् ॥७-२१॥

yō yō yām yām tanum bhaktaḥ
śraddhayārcitumicchatि ।
tasya tasyācalām śraddhām
tāmēva vidadhāmyaham ||7-21||

Whatsoever form any devotee desires to worship with faith, that (same) faith of his I make (firm and) unflinching. [Chapter 7 – Verse 21]

- Whichever devotee desires to worship faithfully any particular form, I stabilise that very faith in the devotee.

a) Yah Yah :

- To Sakama Bhaktas.

b) Architum Ichhati :

- Desire to worship different deities.

c) Sraddhaya :

- With absolute faith.
- Bagawan will fulfill their desires.

d) Yam Yam Tanum :

- Since desires different, deities different.

e) Aham Tasya Achalam vidadhomi :

- I will make their faith stronger.
- The different deities have got the power to grant the desires of Baktas, only because, Krishna the Karana Brahma has given the power to them to do so according to the type of Puja.

Verse 22 :

स तया श्रद्धया युक्त
तस्याराधनमीहते ।
लभते च ततः कामान्
मयैव विहितान्हि तान् ॥ ७-२२ ॥

sa tayā śraddhayā yuktah
tasya"rādhanamīhatē ।
labhatē ca tataḥ kāmān
mayaiva vihitān hi tān || 7-22 ||

Endowed with that faith, he engages in the worship of that devata and from it, he obtains his desire fulfillments; all these being ordained by Me (alone). [Chapter 7 – Verse 22]

- Endowed with faith, he engages in the worship of that form and from that he attains all those desires. Which are indeed granted by Karana Brahma alone.
- Devotee worships Karya Brahma Devata with desire of getting finite things called Sakama Bakti.

a) Sah Thaya Sraddhaya Yuktha :

- Once desires fulfilled Devotee with greater faith starts worshipping the deity for everything in life.

b) Radhanam Tasya :

- Worships that deity

c) Tan Kaman Labate :

- He gets all his desires.

d) Maya eva Vihitan Hitan :

- All these are given by me (Karanam Brahma) only.

Verse 23 :

अन्तवत्तु फलं तेषां
तद्भवत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति
मद्भक्ता यान्ति मामपि ॥ ७-२३ ॥

antavat tu phalam tēṣāṁ
tadbhavatyalpamēdhasām |
dēvān dēvayajō yānti
madbhaktā yānti māmapi || 7-23 ||

Verily, the fruit that accrues to those men of little intelligence is finite. The worshippers of the devas go to the devas but My devotees come to Me. [Chapter 7 – Verse 23]

- What are the disadvantages of Sakama Bakti?
- Result accruing to indiscriminate ones is finite.
- The worshippers of gods attain the gods.
- Worshippers of me attain me only.

a) Alpamedhasaam Phalam :

- Phalam from Sakama Bakti is finite, unstable, belonging to Apara Prakrti.
- Its future is unpredictable, uncontrollable, unsustainable.
- Security, peace, happiness are unstable.
- This does not give freedom from worry.

b) Mad Baktah :

- Worshippers of Krishna, the Karana Brahma.

c) Mam Yanti : Attain me

- Invoke same Devata to get the infinite. Such Baktas called Jingyasu Baktas.
- Krishna Bhakti is Nishkama Bakti, superior Bakti.

Verse 24 – 26 : The Characteristic of Ishvara

Verse 24 : Important

अव्यक्तं व्यक्तिमापन्नं
मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो
ममाव्ययमनुत्तमम् ॥ ७-२४ ॥

avyaktam vyaktimāpannam
manyantē māmabuddhayah ।
parām bhāvamajānantō
mamāvyayamanuttamam || 7-24 ||

The foolish think of Me, the Unmanifest, as having come to manifestation, not knowing My higher, immutable and peerless nature. [Chapter 7 – Verse 24]

- Not knowing my superior nature which is changeless and unsurpassed, the indiscriminate ones consider me to be the unmanifest which has assumed manifestation.
- Bagavan describes his nature in this verse for our direct realisation.
 - a) Changeless
 - b) Unmanifest
- Similar to Jivas nature description in Chapter 2 – Verse 12 – 25.
- Putting together Chapter 2 and Chapter 7 one can understand the Aikyam of Jiva Svarupa and Ishvara Svarupa, higher nature described in chapter 15 – Uttama Purusha.

} Repeated in Chapter 15

- This matches the description of the reality mentioned in the Upanishads – Turiyam, Ashabdam, etc.
- The Krishna Bakta attains the highest goal of Krishna himself who is the infinite Brahman.
- Krishna form has date of birth and ascension to heaven.
- Maya nature is Apara Prakrti, made of Pancha Butas, said in Chapter 4.
- Many mistake Krishna Shariram to be the real one.

Real Krishna	Fake Krishna
<ul style="list-style-type: none"> - Infinite - Para, Consciousness principle. - Nirgunam (Attributeless) Nirvikalpam (Changeless) Nirakaram (Formless) Niravayavam (Partless). 	<ul style="list-style-type: none"> - With form - Apara Material principle. - Vesham - Manifests, unmanifests.

a) Abhuddayah :

- Unintelligent people.

b) Manyante :

- Think, consider, this body of mine, subject to appearance and disappearance.

c) Parambavam Ajaananth :

- They do not know my real nature.

d) Avayavam :

- Changeless, immutable.

e) Anuthamam :

- Unsurpassed, nature of Chaitanyam, which is ever present, greatest reality.
- This real Krishna Paramatma is located in every mind as the Atma Tatvam.

f) Ajanantah :

- But this they do not know.

Verse 25 :

नाहं प्रकाशः सर्वस्य
योगमायासमावृतः ।
मूढोऽयं नाभिजानाति
लोको मामजमव्ययम् ॥ ७-२५ ॥

nāhaṁ prakāśaḥ sarvasya
yōgamāyāsamāvṛtaḥ ।
mūḍhō'yam nābhijānāti
lōkō māmajamavyayam || 7-25 ||

I am not manifest to all (in My real nature) veiled by divine Maya. This deluded world knows not Me, the unborn, the imperishable. [Chapter 7 – Verse 75]

- Veiled by Yogamaya, I am not evident to all being deluded, this world does not know me who am birthless, deathless.

a) Aham Sarvasya Prakasha Na Bhavami :

- I am not evident, recognisable to all the people even though I am in everyone's heart as the Chaitanya Tatvam.
- Miss the light principle, while enumerating the things in a hall.
- Similarly, in the mind various thoughts are there, but you do not notice the presence of Chaitanyam principle (awarer of the thoughts, illuminator of the thought, unmanifest).

b) Yoga Maya Samavritthh :

- Because you are deluded by Yoga Maya.

Para Prakrti	Apara Prakrti
- Chaitanyam	- Thought - Jadam

- Yoga Maya is Shakti of the lord which deludes all in identifying with the thoughts as “Aham”.
- Maya means – Guna Samoohah, endowed with Sattva, Rajas, Tamas Gunas.

Maya / Mind has 2 powers

- Veiling covers discriminative power.

- Projecting power
- Presents unreal subtle world

- Therefore what happens?

c) Ayam Mudaha Lokah :

- This person becomes deluded.

d) Na Abijanathi :

- Misses the real me, “Krishna”.

e) Ajam, Avyayam :

- Birthless, deathless, eternal Chaitanya Tatvam, the formless Krishna.
- Scriptures are the Pramanam like the eyes revealing Chaitanya Principle.
- Logic, 5 sense organs, can't reveal this truth.
- Hence Sradha is one of the qualifications in realisation of the self, God, truth.
- This verse is the Pramanam for requirement of Sraddha for self realisation.

Verse 26 :

वेदाहं समतीतानि
वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि
मां तु वेद न कश्चन ॥ ७-२६॥

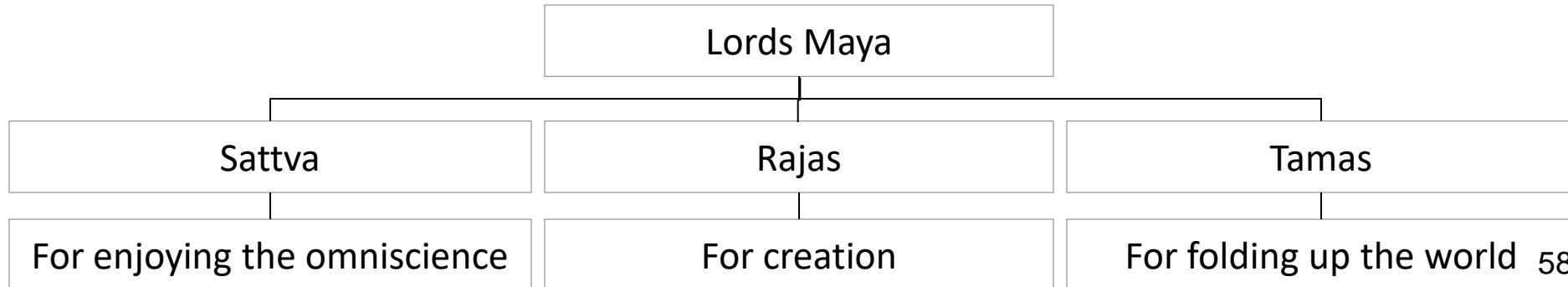
**vēdāham̄ samatītāni
vartamānāni cārjuna ।
bhaviṣyāṇi ca bhūtāni
māṁ tu vēda na kaścana ॥ 7-26 ॥**

I know, O Arjuna, the beings of the past, present and the future, but no one knows Me.[Chapter 7-Verse 26]

- I know all the beings belonging to the past, present, and future but no one knows me, Arjuna.
- If Maya is cause of delusion, will Bagavan also get deluded?
- No.

People	Krishna
Slaves of Maya	Master of Maya

- Lord uses 3 Gunas to run the show of the universe.



a) Aham Bhutani Vedah :

- I am the omniscient who knows everything.
- Aham Veda, I know.
- Maya does not limit his knowledge.
- Has material knowledge (Apara) and spiritual knowledge (Para).

b) Samatitani :

- All the past things and beings.

c) Varthamanaani :

- Present things and beings.

d) Bhavisyani :

- Future things and beings.

e) Mam Tu Veda Na Kaschana :

- He knows everyone but they do not know him.
- He sees everybody but nobody recognises him (Atma Chaitanya Svarupam).
- Sakama Bhakti topic over in this verse.
- It may not be successful if rituals not done properly.
- Svara, Akshara, Achara Doshas may be there.
- One should use Bhakti to ask for mental strength, purity, refinement of one's desires.
- To get worldly desire one should use his knowledge, skill, resources.
- Artha, Kama to be gradually changed to Dharma, Moksha desire.

Verse 27 :

इच्छाद्वेषसमुत्थेन
द्वन्द्वमोहेन भारत ।
सर्वभूतानि सम्मोहं
सर्गे यान्ति परन्तप ॥ ७-२७ ॥

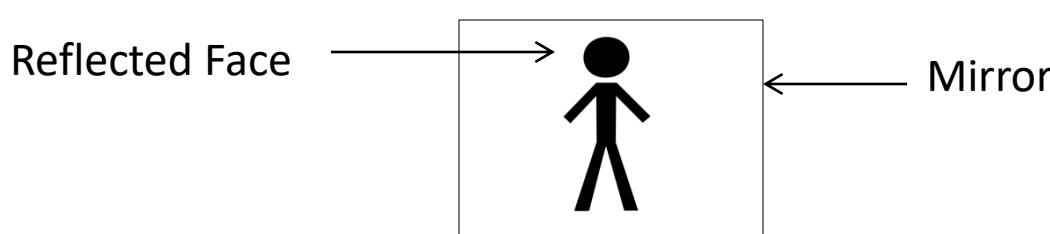
icchādvēśasamutthēna
dvandvamōhēna bhārata ।
sarvabhūtāni sammōham
sargē yānti parāntapa || 7-27||

By the delusion of the pairs of opposites, arising from desire and aversion, O Bharata, all beings are subject to delusion at birth, O Parantapa (scorcher of foes). [Chapter 7 – Verse 27]

- Due to Delusion of duality caused by desire and hatred, all beings get deluded at the time of birth itself, oh Arjuna.

a) Sarva Boothani Sammoham :

- All human beings are deluded from birth.
- Only one thing gives peace, security, happiness which is “I” – myself (My higher nature).
- When we see the mirror.



2 Delusions

(1)

- Don't know original face.

Knowledge :

- I am source of permanent peace, security, happiness.

(2)

- We believe reflected face belongs to mirror.

Knowledge :

- Happiness in the world shaky, conditional.

b) Dwanda Mohena :

- Whole humanity in the grip of delusion caused by the pair.

c) Ichha, Dvesha Samudhena :

- In the form of Raaga, Dvesha.

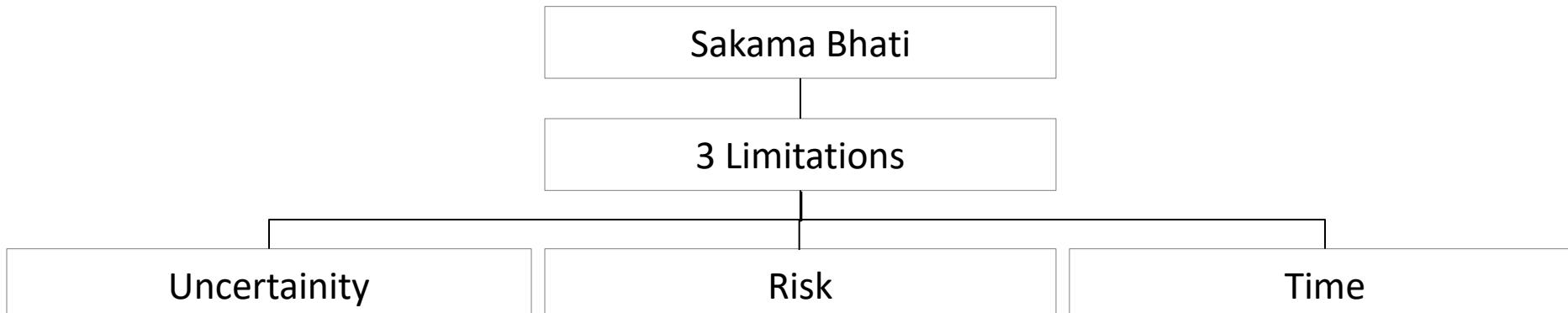
Verse 28 :

येषां त्वन्तरगतं पापं
 जनानां पुण्यकर्मणाम् ।
 ते द्वन्द्वमोहनिर्मुक्ता
 भजन्ते मां दृढव्रताः ॥ ७-२८ ॥

yēṣāṁ tvantagataṁ pāpaṁ
 janānāṁ puṇyakarmaṇām ।
 tē dvandvamōhanirmuktā
 bhajantē mām dṛḍhavratāḥ ॥ 7-28 ॥

But, those men of virtuous deeds whose sins have come to an end, who are freed from the delusion of the pairs of opposites and steadfast in vows, worship Me. [Chapter 7 – Verse 28]

- Those whose Papas have ended, who are of noble actions, totally free from the delusion of duality, seek me with a firm resolve.



- Instead of Kamya Pradhana Karma, they practice Nitya Naimittika Karma – called Pancha Maha Yajna.
- Increase Punya Karma, to discover ones real nature.

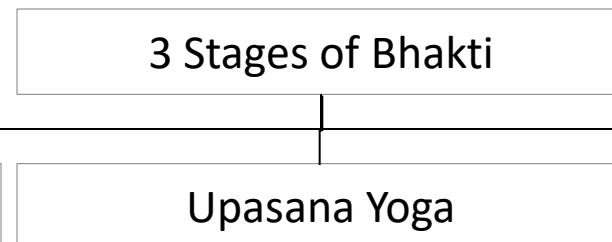
- Mental impurity obstructs self – enquiry.
- Lack of intelligence, Guru, interest in scriptures is called Papam.

a) Dvandva Mohah Nirmuktah :

- They are free from Raga – Dvesha.
- Free from delusions of duality.

b) Drudha Vratah :

- Firmly committed to Jnana Lakshana Bhakti when delusions are gone.



- Committed study called Drudhavratham.

c) Mam Bhajante :

- Come to me.
- Mere prayer can't give knowledge.
- Bhajante – Spiritual educations Program is inevitable.

Verse 29 :

जरामरणमोक्षाय
 मामाश्रित्य यतन्ति ये ।
 ते ब्रह्म तद्विदुः कृत्स्नम्
 अध्यात्मं कर्म चाखिलम् ॥ ७-२९ ॥

jarāmaranaṁmokṣāya
 māmāśritya yatanti yē ।
 tē brahma tadviduḥ kṛtsnam
 adhyātmaṁ karma cākhilam || 7-29 ||

Those who strive for liberation from old age and death, taking refuge in Me, they realise in full that Brahman, the whole knowledge of the Self and all action. [Chapter 7 – Verse 29]

- Having resorted to me those who strive for freedom from decay and death come to know that Brahman completely and Karma completely.

a) Mam Aasrtya Yattani :

- Surrendering to me, seeking my grace, the pursue knowledge.

We require 4 Kripa's - Grace

Ishvara

Guru

Sastra

Atma

- Teaches us, what we are seeking is within us.

- With 4 graces, one become seeker of Atma Jnanam for freedom from Samsara.
- **Samsara definition here :**
 - Old age and death.
 - Jara, Maranam.
- Self knowledge is the only solution for the worry of Samsara.

b) Te Brahma Vidu :

- They know what is Brahman – the infinite one.

c) Adyathmam :

- Our real, essential nature.

d) Akhilam Karma :

- And Punya and Papam 3 factors wise know.

Verse 30 :

साधिभूताधिदैवं मां
साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां
ते विदुर्युक्तचेतसः ॥ ७-३० ॥

sādhibhūtādhidaivam māṁ
sādhiyajñam ca yē viduḥ ।
prayāṇakālē'pi ca māṁ
tē viduryuktacētasah ॥ 7-30 ॥

Those who know Me with the Adhibhuta (pertaining to elements – the world of objects), Adhidaiva (pertaining to the gods – the sense-organs) and the Adhiyajna (pertaining to the sacrifice –all perceptions), even at the time of death, steadfast in mind, know Me. [Chapter 7 – Verse 30]

- Those with disciplined mind who know me alongwith Adhibuta, Adhidaiva, Adiyajna will remember me at death also.
- 4th factor is Adhidaivam and Adhibootam.
- Adideivam is presiding intelligence, because of which the world functions in an orderly form, supervising intelligence.
- Principle of life in the body, invinsible form, is Adideivam.
- Extend this to the universe.
- Once the life principle is gone, the body is dead and disintegrates.
- Wise people know the time of death and at that time (Prayana Kale) they think of Lord.

- Prayana Kale Ishvara Smaranam.
- Ishvara is Samstha Karma Phala Datha.. Sadi Yajnam.

Those who know me with

Adhibootam

Aadhideivam

Adiyajnam

- Will have disciplined mind and even at time of death will remember me.
- Verse 29 + 30 is a prelude to next chapter.



Summary - II



Summary – Chapter 17

Jnana Vijnana Yoga

Verse 1 – 3

Verse 13 – 15

Verse 20 – 26

Upakrama - Introduction

Moksha Vichara

Sakama Bhakti

Verse 4 – 12

Verse 16 – 19

Verse 27 – 30

Ishvara Vichara

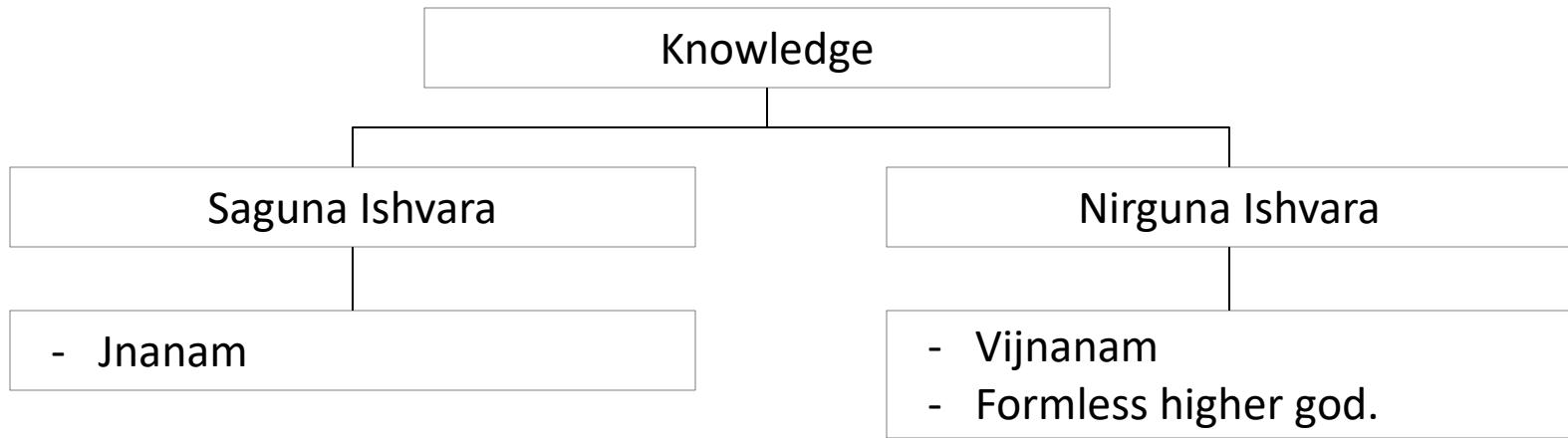
4 types of Baktas

Nishkama Bhakti

1. Introduction : Verse 1 – 3

a) Subject matter is :

- Ishvara Svarupam
- Upasana Yoga
- Ishvara Anugraha.

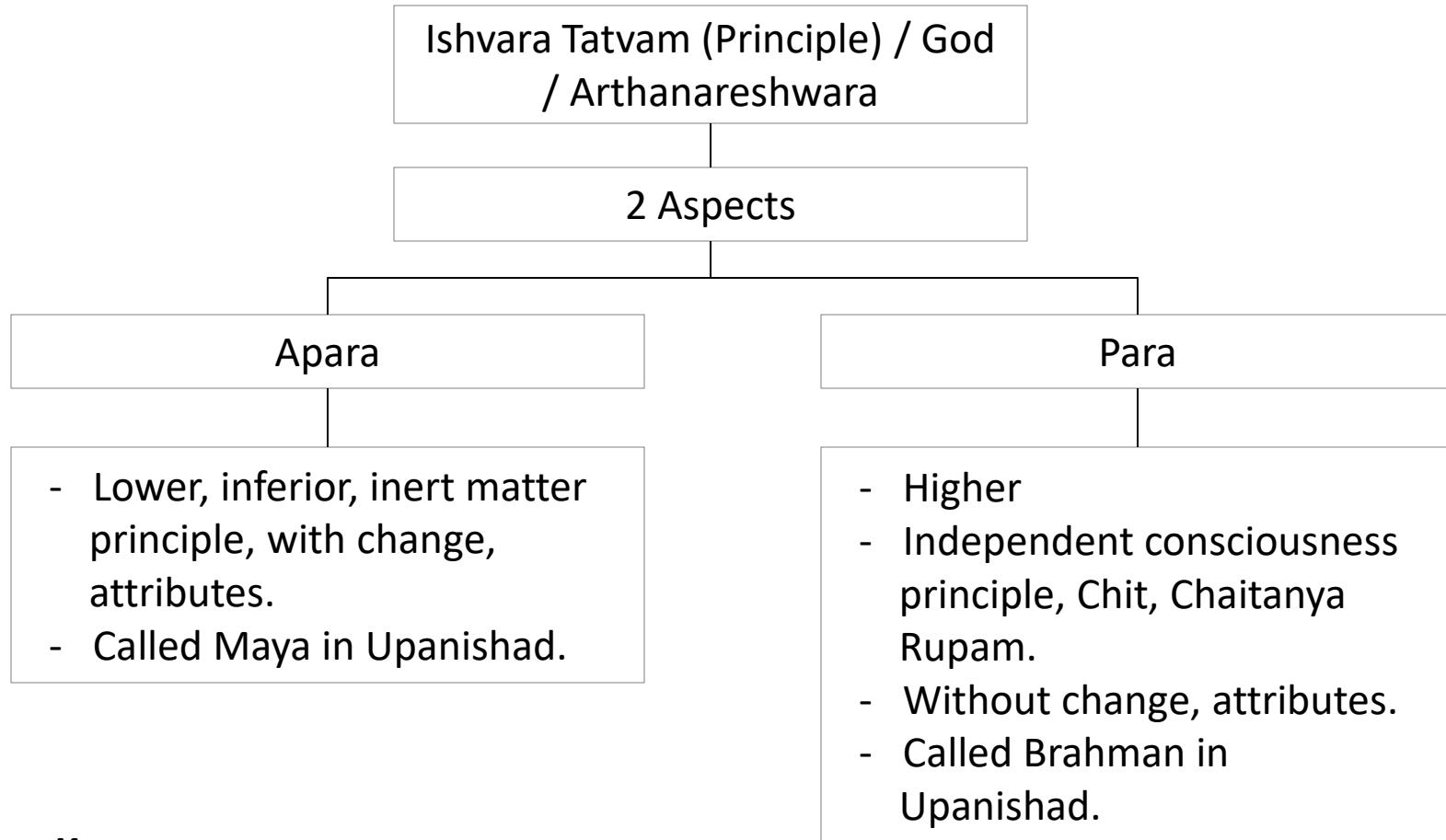


- Seeker successful only if there is gods grace.

2. Ishvara Vichara, Enquiry : Verse 4 – 12

a) Ishvara Svarupam :

- Condensation of Upanishads.



b) Ishvara Karyam :

- What is the job of Ishvara?
- Ishvara the mixture of Para + Apara is the cause of creation, Jagat Karanam.
- Creation is the function of joint principle.

- Ishvara is the maker and material cause of universe.
- Abinna Nimittha Upadana Karanam.

Cause

Effect

- Material cause appears as Products.
- Gold cause appears as Ornament.
- No Karyam exists separate from Karanam.

c) Manifestation of Ishvara :

- Ishvara appears as entire creation, Pancha Butas, Bautikas, and their combinations.
- No world separate from God.

Verse 8, 9 :

रसोऽहमप्सु कौन्तेय
प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः
खे पौरुषं नृषु ॥ ७-८ ॥

rasō'hamapsu kaunteya
prabhā'smi śaśisūryayōḥ ।
praṇavah sarvavēdēṣu
śabdaḥ khē pauruṣam nr̥ṣu || 7-8 ||

I am the sapidity in water, O son of Kunti, I am the light in the moon and the sun; I am the syllable Om in all the Vedas, sound in ether and virility in men; [Chapter 7 – Verse 8]

पुण्यो गन्धः पृथिव्यां च
 तेजश्चास्मि विभावसौ ।
 जीवनं सर्वभूतेषु
 तपश्चास्मि तपस्विषु ॥ ७-९ ॥

puṇyō gandhaḥ pṛthivyāṁ ca
tējaścāsmi vibhāvasau ।
jīvanam̄ sarvabhūtēṣu
tapaścāsmi tapasviṣu ॥7-9॥

I am the sweet fragrance in earth and the brilliance in fire, the life in all beings and I am austerity in the austere. [Chapter 7 – Verse 9]

- Nothing secular in creation, everything is sacred.
- God not to be searched outside or within creation.
- He should be perceived as the creation. Which is called manifestation.

3 topics

Ishvara's Svarupam / Nature

Ishvara's Karyam / Function

Ishvara's Abhivyaktihi

- Para / Apara

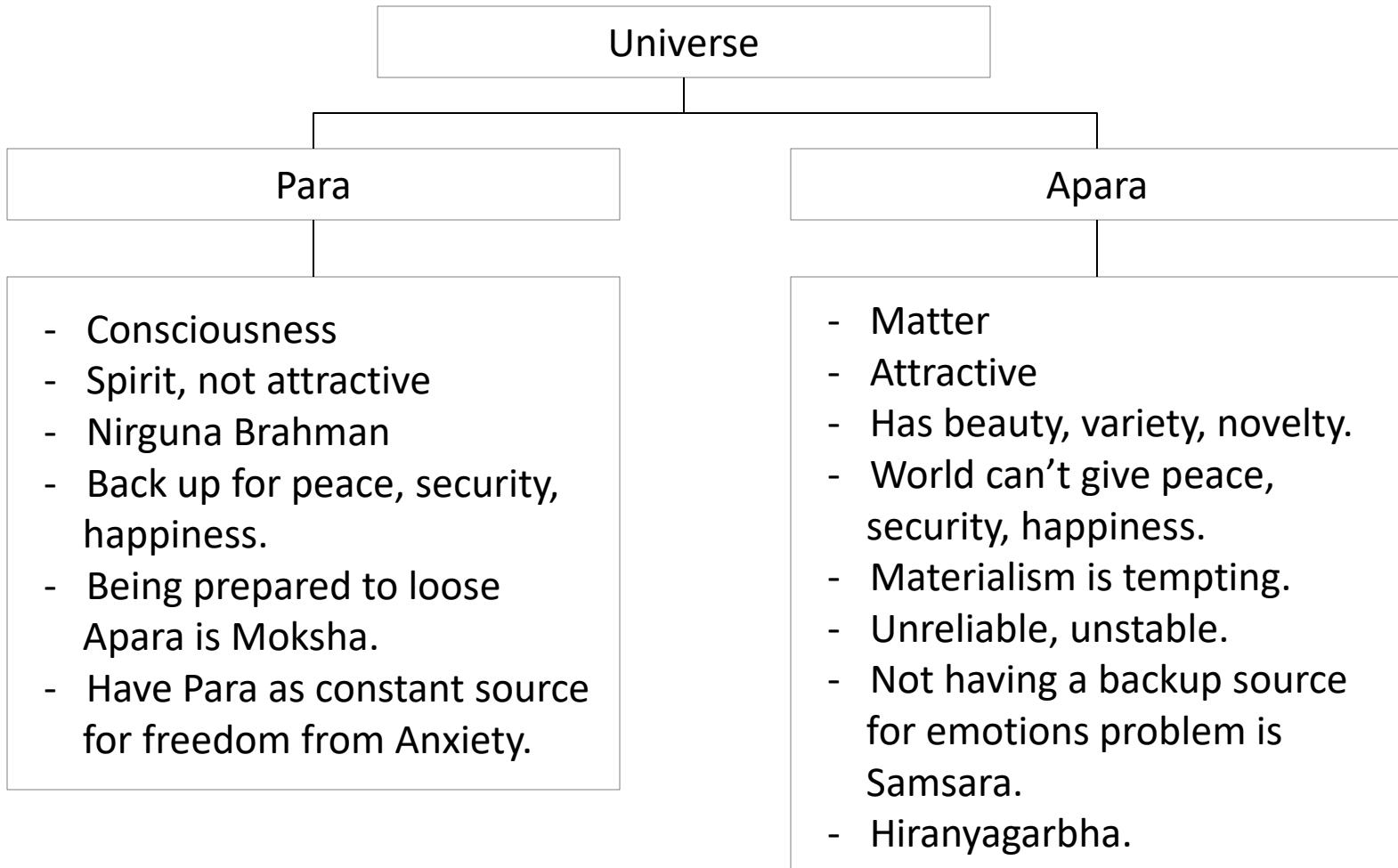
- Abhinna Nimitta
 Upadana Karanam

- Manifestation as creation.
 - Like waker and dream.

3rd Topic :

Moksha Vichara : Verse 13 - 15

a)



दैवी ह्येषा गुणमयी
 मम माया दुरत्यया ।
 मामेव ये प्रपद्यन्ते
 मायामेतां तरन्ति ते ॥७-१४॥

daivī hyēṣā guṇamayī
mama māyā duratyayā |
māmēva yē prapadyantē
māyāmētāṁ taranti tē || 7.14 ||

Verily, this divine illusion of Mine made up of gunas (caused by the qualities) is difficult to cross over; those who take refuge in Me, they alone can cross over this illusion. [Chapter 7 – Verse 14]

- Those who surrender into me and take Ishvara Saranagati alone will discover that back up.
- The means for Moksha is Bakti towards God.

न मां दुष्कृतिनो मूढाः
 प्रपद्यन्ते नराधमाः ।
 माययापहृतज्ञानाः
 आसुरं भावमाश्रिताः ॥७-१५॥

na māṁ duṣkṛtinō mūḍhāḥ
prapadyantē narādhamāḥ |
māyayā'pahṛtajñānā
āśuram bhāvamāśritāḥ || 7-15 ||

The evil-doers, the deluded, the lowest of men do not seek Me; they, whose discrimination has been destroyed by their own delusions, follow the ways of the demons. [Chapter 7 – Verse 15]

- Foolish people think materialistic life will take care of everything.

Topic 4 : Verse 16 – 19

4 types of Bhaktas

Artha

Artharthi

Jingyusu

Jnani

- To get out of worldly problems, crisis.

- For material benefit.
- Business, Admission.

- Internal spiritual growth.

- Reaches Destination.

Jingyusu Bhakta :

- Uses knowledge, skill, power, resources for worldly purposes.
- Use God for internal growth, Sadhana Chatustaya Sampatihi.

Jnani Bhakta :

- Discovered lord with peace, security, happiness.

Topic 5 :

Sakama Bhakti Vichara : Verse 20 – 26

- Using Bhakti or Devotion, rituals, prayers for worldly, material benefits. (Business Bhakti).
- Dhruva, Prahlada, Gajendra.
- Often, Successful, not 100% guarantee.

Disadvantages :

a) Abikrama Nasaka :

- Sakama Bhakti successful only when all conditions are perfectly fulfilled.

b) Counter productive :

- If not done properly.

c) Temporary benefit, finite, subject to loss later.

- Unintelligent use of devotion in Artha Artharathi Bhakti.

Topic 6 :

Nishkama Bhakti : Verse 27 – 30

- For Chitta Shudhi, internal growth only, spiritual growth.
- Use Punyam for mental calmness, courage, cheerfulness to face the life.
- Get interested in Jnana Yoga and discover back up source for peace, security, happiness.
- Paraprakrti is in ones own heart as Chaitanya Tattvam.
- Instead of using the word Ishvara, Krishna uses technical words – Adhyatmam, Adhidaivam, Adibutam, Brahma, Karma.. Which form the seed for 8th Chapter.